



APOCRIPHA

The booke and treatises which amonge the fathers of olde are not rekened to be of like authorite with the other bookes of the byble, nether are they founde in the Canon of the hebreue.

The thirde boke of Esdras.
 The fourth boke of Esdras.
 The boke of Tobias.
 The boke of Judith.
 Certayne chapters of Iester.
 The boke of Wysdome.
 Ecclesiasticus.
 The Storye of Susanna.
 The Storye of Bell.
 The first boke of the Machabees.
 The seconde boke of the Machabees.

Vnto these also belongeth Baruc, whom we haue set amonge the prophetes next vnto Jeremy, because he was his scribe, and in his tyme.



The translatoure vnto the reader.



These booke (good reader) which be called Apocrypha, are not indged amonge the doctours to be of like reputacion with the other scripture, as thou mayest perceaue by S. Jerome in *epistola ad Paulinum*. And the chese cause therof is this: there be many places in them, that seme to be repugnaunt vnto the open and manifest trueth in the other booke of the byble. Neuertheles I haue not gathered them together to the intent that I wolde haue them despysed, or litle sett by, or that I shulde thinke them false, for I am not able to proue it: Yee I doute not verely, yf they were equally conferred with the other open scripture (tyme, place, and circumstance in all thinges considered) they shulde nether seme contrary, ner be vnruly & peruersly aledged. Treuth it is: A mas face can not be sene so wel in a water, as in a sayre glasse: nether can it be shewed so clearly in a water that is stered or moued, as in a styll water. These & many other darck places of scripture haue bene sore stered and myrte with blynde and curvetous opynions of men, which haue cast soch a myst afore the eyes of y symple, that as longe as they be not conferred with the other places of scripture, they shall not seme other wyse to be vnderstonde, then as curvetousnes expoundeth them. But who so euer thou be that readest scripture, let the holy goost be thy teacher, and let one text expounde another vnto the: As for soch dreames, visions and darck sentences as be hyd frem thy vnderstondinge, commytte them vnto God, and make no articles of them: But let the playne text be thy gyde, and the spiete of God (which is the author therof) shal lede the in all trueth.

As for the prayer of Salomō (which thou findest not herin) & prayer of Azarias, and the swete songe that he and his two felowes songe in the fyre: the first (namely the prayer of Salomon) readest thou in the eight chapter of the thirde booke of the Kynges, so that it appeareth not to be Apocryphum: The other prayer and songe (namely of the thre children) haue I not founde amonge eny of the interpreters, but onely in the olde latyn terte, which reporteth it to be of Theodorios translatiō. Neuertheles, both because of these & beweaite and scrupulous, and for their sakes also that loue soch swete songes of thankes geuinge: I haue not left them out: to the intent that the one shulde haue no cause to complayne, and that the other also might haue the more occasiō to geue thankes vnto God in aduersite, as the thre children dyd in the fyre. Grace be with the. Amen.

The thirde booke of Esdras.

What this booke conteyneth.

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| <p>Chap. I. The vertuous Kyng Esdras reneweth the seruyce of God, setteth the prestes in their ordie, and holdeth the feast of Easter. Of his death. Of Iechonias his sonne. Of Kyng Joachim and Sedechias.</p> <p>Chap. II. God moueth Kyng Cyrus to deliuer the prisoners, life as he promysed by the prophet Jeremy. Of Kyng Artaxerxes, by whose auctorite the Jewes are forbydden to buylde vp Jerusalem.</p> <p>Chap. III. Of the feast that Kyng Darius made, and of the thre yonge men that wrote euery one his sentence, to proue who might saye the best. The first sheweth his mynde.</p> <p>Chap. IIII. The seconde goeth aboute to proue his sentence the wisest, but Zorobabel getteth the victory, for the trueth beareth ever the bell. Darius commaundeth to buylde vp Jerusalem agayne.</p> | <p>Chap. V. What they be & how many, that come agayne to Jerusalem out of the captiuyte of Babilon. The temple and the altare are buylde agayne. The seithen withstonde them.</p> <p>Chap. VI. The officers in Syria laboure vnto Kyng Darius, to forbyd the buyldinge of the temple at Jerusalem: but he commaundeth to kepe the ordinance that Kyng Cyrus made before.</p> <p>Chap. VII. The aduersaries myndes are satisfied, the buyldinge is fynished, and the Passouer holden.</p> <p>Chap. VIII. How Esdras and the other (beinge discharged by the letters and commaundement of Kyng Artaxerxes) go vp to Jerusalem. The complaynte concernynge those, that were defyled and vncleane.</p> <p>Chap. IX. Of the counsell that was taken, as touchynge the vncleane marriage.</p> |
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The first Chapter.

A
2. Par. 25. a
4. Re. 23. c



Und Josias helde the feast of Easter in Jerusalem vnto the LORDE, and slewe y^e Passeouer the xiiij. daye of the first moneth. He set y^e prestes also in ordie (acordinge to their daylie courses) beyng arayed in longe garmetes in the tēple of the LORDE. And he spake vnto the Levites the holy ministers of Jsrael, that they shulde halowe them selues vnto the LORDE, to set the holy arke of the LORDE, in the house that kynge Salomō the sonne of Dauid had buylded and sayde: Ye shal nomore beare the Arke vpon y^e shulders. Now serue y^e LORDE, & take the charge of his people of Jsrael, after youre vyllagies and youre trybes: acordinge as kynge Dauid the kynge of Jsrael hath ordered, & acordinge as Salomon his sonne hath honorably prepared: Yee loke y^e ye all do seruyce in the temple, acordinge to the ordunge and distribucion of the pryncipall mē which are appoynted out of the trybes, to do seruyce for the childre of Jsrael. Ryll y^e Passeouer, & prepare offeringes for y^e brethien, and do accordinge to the commaundement of y^e LORDE, which he gaue vnto Moses. And vnto y^e people y^e was foude, Josias gaue xxx. thousande of shepe, lambes, kyddes and goates, & thre thousande oxē. These the kynge (of his kyngly liberalite) gaue vnto the people, acordinge as he had promysed: & to the prestes (for the passeouer) he gaue two thousande shepe & an hundreth oxē. Moreover Jechonias & Semeias and Nathanael brethien, & Hasabias, Jehiel and Josabad, gaue them to the passeouer, fyue thousande shepe and fyue hundreth bullockes.

Exo. 12. d

And whan these thinges were brought to passe, the prestes and the Levites stode goodly in their ordie, and had the vneuendred bred thorow out y^e trybes. And after the ordunge of the pryncipall men in the trybes, they offred vnto the LORDE in the sight of the people, acordinge as it is wrytten in the

boke of Moses, & so they roasted the Easter-lambe as a cordinge was. As for the thāt offeringes & the other, they dight thē in kettels & pottes, & sett them before the people wth good will, and afterwarde before them selues and the prestes. For the prestes offred the fatt, vntyll the tyme was expyied, but the Levites prepared for them selues & for their brethien the childre of Aaron. The syngers also & childre of Asaph stode in their ordie, acordinge as Dauid had deuysed. So dyd Asaph, Zachary & Jedithū, which were appoynted by the kynge. Moreover the porters & doorekeepers stode by the dores & y^e diligently, so y^e none wente out of his stondinge & seruyce: for their brethien (the Levites) prepared for them. Thus were all thinges perfourmed, that belonged to the offeringe of the LORDE. In that daye they helde the Passeouer, & offred thank offeringes besyde y^e sacrifice of y^e LORDE, acordinge to y^e cōmaundement of kynge Josias.

Exo. 12. b



So the childre of Jsrael which were thē present helde an honorable Passeouer, & the feast of swete bred viij. dayes lōge. Yee soch a Passeouer was not kepte in Jsrael, from y^e tyme of the prophet Samuel. And all the kynges of Jsrael helde not soch an Easter, as this which kynge Josias helde, & y^e prestes, & levites, & Jewes & all Jsrael, of all thē y^e were at Jerusalem. In y^e xviij. yeaere of y^e raigne of Josias was this passeouer kepte. And wth a perfecte hert dyd kynge Josias ordie all his workes (before y^e LORDE) & y^e thinges y^e were wrytten of hī in tymes past, cōcernynge those y^e synned & were vngodly agaynst y^e LORDE before all people, & y^e sought not the worde of y^e LORDE vpon Jsrael. After all these actes of kynge Josias, Pharaō & kynge of Egippte wete vp, & came towarde Carcamis by Euphrates, & Josias wete to mete hī. Then sent the kynge of Egippte vnto Josias, sayenge: what haue I to do wth y^e, o kynge of Juda? I am not sent of y^e LORDE to fight agaynst y^e, for my warre is vpo Euphrates, go thou y^e waye home agayne in all y^e haist. And Josias

4. Re. 25. f
3. Par. 25. d

The iij. boke of Esdras

wolde not turne agayne vpon his charet, but vnderooke to fight agaynst him, & herkened not vnto þe worde of þe prophet, which he tolde him out of the mouth of God, but pitched a battaill agaynst him in þe felde of Mageddo. And the prynces preassed to kynge Josias. Then sayde the kynge vnto his seruantes: Carry me awaye out of the battayll, for I am sore wounded. And immediatly his seruantes toke him awaye out of the front of the battayll. Then satt he vp vpon the secōde charett, came to Ierusalē, dyed, & was buried in his fathers sepulcre. And in all Jewry they mourned for Josias, yee the rulers also wth their wyues made lamentacion for him vnto this daye: And this was done euer still in Israel.

1.2c.22.f

D These thinges are written in the boke of of the stories of þe kynges of Iuda: namely, all the actes & workes of kynge Josias, his kyngly power & maiessty, his vnderstandinge in the lawe of God, & what he dyd, yee thinges which are not wyrtē in the boke of the kynges of Israel & Iuda. And þe people toke Jechonias the sonne of Josias, & made him kynge in þe steade of Josias his father, whan he was xxxij. yeare olde. And he raigned ouer Israel thre monethes. And the kynge of Egipte put him downe, þe he shuide not raigne in Ierusalē, & raysed vp a tarynge of the people: namely, an C. talentes of syluer & one talēt of golde. The kynge of Egipte also made Joachim his brother kynge of Iuda & Ierusalē. As for the of the kynges counsell wth the kynge himself and Zaraceles his brother, he toke thē, & caried thē awaye prisoners in to Egipte. Syue & twentie yeare olde was Joachim, whan he was made kynge in the londe of Iuda and Ierusalem, and he dyd euell before the LORDE. After this, Nabuchodonosor þe kynge of Babylō came vp, bounde him wth bandes of yren, & caried him vnto Babylō. Nabuchodonosor also toke all þe vessell þe were halowed in the tēple of the LORDE, & all þe Jewels, & caried thē vnto Babilon, & brought thē in to his owne tēple at Babilon. Of his unclemes & vngodlynes, it is wyrtē in þe boke of the actes of þe kynges. And Joachim his sonne raigned in his steade: he was made kynge beinge xviij. yeare olde, & raigned but thre monethes & x. dayes in Ierusalē, & dyd euell before the LORDE. So after a yeare, Nabuchodonosor sent & caused him be brought vnto Babilon wth þe holy vessels of þe LORDE, & made Sedechias his brother kynge of Iuda and Ierusalē, whan he was xxi. yeare olde: and he raigned xi. yeare.

4.2c.23.f
a.2c.23.f

4.2c.23.f
a.2c.23.f

The ij. Chap.

And he dyd euell also in þe sight of þe LORDE, & cared not for þe wordes þe were spokē vnto hi by þe prophet Jeremy at þe mouth of the LORDE. And where as he had made on ooth vnto kynge Nabuchodonosor, he manswore himself, & fell frō him hauynge a stiff neck & hert, & trasgressed all þe statutes & ordinaunces of the LORDE God of Israel. The rulers also & heades of þe people of the LORDE dyd moch euell, & became vngodly, more thē the heithen, beyngede fyled in all maner of abhominaciōs: Yee & defyled þe holy tēple of the LORDE at Ierusalē. And the God of their fathers sent his messaungers vnto thē, to turne them backe & to call thē agayne frō their synnes: for he wolde sayne haue spared thē for his holy tabernacles sake. Neuertheles, they had his messaungers in derision: & loke what God spake vnto thē by his prophetes, they made but a spoite of it. This drew on so longe, tyll the LORDE was wroth wth his people for their vngodlynes, & tyll he caused the kynges of þe Caldees to come vp, which slew their yonge men wth the swerde, yee euen in the compasse of their holy tēple, & spared no body, nether yonge ner olde, nether mayden ner yonge man: but they were all deliuered in to the power of the kynges of þe Caldees, & all the holy vessels of the LORDE and the kynges treasures toke they, & caried them vnto Babilon. As for the house of the LORDE, they brēt it, & brake downe the walles of Ierusalē, set fyre vpon hir towres, destroyed all hir noble buyldinges and brought them to naught, and the people that were not slayne with the swerde, they caried vnto Babilon.

1ere. 17. a

1ere. 29. b

Thus became they þe prisoners & bōde mē of þe kynge of Babilon, tyll they were deliuered & raygned for them selues, when the wordes of the LORDE were fulfilled, which he promysed them by the mouth of the prophet Jeremy, and tyll the londe had hir rest: namely, all the tyme þe it laye wayest, had it rest & quyetnes lxxvij. yeares.

1ere. 25. b
and 29. b

The ii. Chapter.

When whā kynge Cyrus raigned ouer the persians, & whā the LORDE wolde perscurne the worde þe he had promysed by the mouth of the prophet Jeremy: the LORDE raysed vp the spire of Cyrus, the kynge of the persians, so þe he caused this wyrtinge to be proclaimed thorow out his whole realme, sayenge: Thus sayeth the kynge of þe persians: The LORDE of Israel that hye LORDE hath made me kynge of the lōde, and commaunded me to buylde him an house at Ierusalem in Jewry. If there be any now of

1ere. 25. b
1. Esd. 1. a

The iij. boke of Esdras

your people, & LORD be with him, and go vp with him to Jerusalem. And all they that dwell rounde aboute & place, shal helpe the, whether it be with golde, with syluer, with giftes, with horses and necessary catell, and all other thinges that are brought wth a fre wyll to the house of the LORD at Jerusalem.

B Then the pryncipall mē out of the trybes and vyllages of Juda and Ben Jamin stode vp: so dyd the prestes also & the leuites (whō the LORD had moued) to go vp, and to buylde the house of the LORD at Jerusalem. And they that were aboute them, helped them wth all maner of golde, and syluer, and catell also and with many liberall giftes, and this dyd many one, whose mynde was stered vther to. Kyng Cyrus also brought forth the vessels and ornaments, that were halowed vnto the LORD (which Nabuchodonosor the Kyng of Babilon had caried awaye from Jerusalem, and consecrated them to his Idoll and ymage) and deliuered them to Mithridatus his tresurer, and by him they were deliuered to Salmanasar & debyce in Jewry. And this was the nōbre of them: Two thousande and iij. C. syluer boules, xxx. syluer basens, xxx. basens of golde, ij. M. and iij. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were v. M. viij. C. and lx. These were nombred vnto Salmanasar, and them that were come agayne with him to Jerusalem out of the captiuyte of Babilon. Now in the tyme of Kyng Artaxerxes the Kyng of Persia, thesē men: Balemus and Mithridatus, Sabellius, Rathimus, Balthemus, Semelius & scribe, and other that dwelt in Samaria & in other places vnder & dominion therof, Wrote a letter vnto Kyng Artaxerxes, wherin they complayned vnto the Kyng of them in Jewry and Jerusalem. The letter was made after this maner:

C Syr, thy seruantes Rathimus the story wyter, Sabellius the Scribe, & other iudges of thy courte in Celosyria and Phenices. Be it knowne and manifest to o^r lorde the Kyng that the Jewes which are come vp frō you vnto vs into the rebellious and wickēd cite, begynne to buylde it agayne, and the walles aboute it, and to set vp the temple of the new. Now yf this cite and the walles therof be sett vp agayne, they shal not only refuse to geue trybutes and taxinges, but also rebell vterly agaynst the Kyng. And for so moch as they take this in hande now aboute the temple, we thought it reason, to thinke no scoime of it, but to shewe it vnto o^r lorde the Kyng, & to certifie him therof to the intent & yf it plea

The iij. Chap. Fo. iij.

se the kyng, he maye cause it be fought in the bookes of olde: and thou shalt fynde soch war nyng wyrtten, and shalt vnderstonde, that this cite hath allwaye bene rebellious and disobedient, that it hath subdued kynges and cities, and that the Jewes which dwell ther in, haue euer bene a rebellious, obstinate, vnfaythfull and fightinge people, for the which cause this cite is waysted. Wherfore now we certifie oure lorde the Kyng, that yf this cite be buylde and occupied agayne, & the walles therof set vp a new, thou canst haue no passage in to Celosyria and Phenices.

D Then wrote the Kyng to Rathimus the story wyter, to Balthemus, to Sabellius & scribe, and to the other officers and dwellers in Syria and Phenices, after this maner: I haue red the epistle which thou sentest vnto me, and haue commaunded to make diligent search, and haue founde, that the cite hath euer resisted kynges, that the same people are disobedient, and haue caused moch warre, & that mightie kynges haue raigne in Jerusalem, which also haue rayssed vp taxinges of Syria and Phenices. Wherfore, I haue commaunded those people, that they shal not buylde the cite, that they make no more in it, and that they procede no further with the buyldinge: for so moch as it might be the cause of warre, and displeasure vnto kynges.

Now whan Rathimus and Sabellius the scribe and the rulers in the londe had red the wyrtinge of Kyng Artaxerxes, they gatt them together, and came in all the haist to Jerusalem with an hoost of horsemen, and with moch people of fote, and forbad them to buylde. And so they left off from buyldinge of the temple, vnto the seconde yeare of Kyng Darius.

The III. Chapter.

R King Darius made a greate feast vnto his seruantes, vnto all his courte, & to all the officers of Media and Persia, yee and to all the debytes & rulers that were vnder him, from India vnto Ethiopia, an hundred & xxvij. countrees. So whan they had eaten, and dronken beinge satisfied, and were gone home agayne, Darius the Kyng wente in to his chambre, layed him downe to slepe, and so awaked.

Then the thre yonge men, that kepte the kynges personne, and watched his body, comoned amonge them selues, and spake one to another: Let euery one of vs saye some thinge, and loke whose sentence is wyser and more excellent then the other, vnto him shal kyng Darius geue greate giftes, and clothe him

The iij. boke of Esdras.

with purple. he shal geue him vessels of golde to drynke in, clothes of golde and couerings: he shall make him a costly charett & a brydle of golde, he shall geue him a bonet of whyte sylke and a chayne of golde aboute his neck: yee he shal be the seconde & principall nexte vnto kynge Darins, & that because of his wysdome, and shalbe called yf kynges kynsmann.

B So every one wrote his meaninge, sealed it and layed it vnder the kynges pelowre, and sayde: whan the kynge aryseth, we will geue him oure wryttinges: and loke whose worde the kynge and his chese lordes iudge to be the most wysely spoken, the same shall haue the victory. One wrote: wyne is a stronge thinge. The secōde wrote: The kynge is stronger. The thirde wrote: women haue yet more strength, but aboue all thinges yf truelyt beareth awaye the victory. Now whan the kynge was rysen vp, they toke their wryttinges and deliuered them vnto him, and so he red them. Then sent he forth to call all his chese lordes, all the debytes & rulers of the countrees of Media and Persia. And whan they were sett downe in the counsell, the wryttinges were red before them. And he commaunded to call for yf yonge mā, yf they might declare their meanynges theselues by mouth. So when they were sent for, and came in, yf kynge sayde vnto them: shew vs and make vs to vnderstōde, what the thinges are that ye haue wrytten.

C Then beganne the first (which had spokē of the strength of wyne) & sayde: O ye men, wyne is maruelous strōge, and ouercōmeth them yf drynke it: it discaueth the mynde, & bryngeth both the poore man & yf kynge to dotage and vanite. Thus doth it also w the bondman and with the fre, with the poore & trych: it taketh awaye their vnderstondinge, and maketh them careles and mery, so that none of them remembreth eny heuynes, dett or dewtie: It causeth a man to thinke also that yf thinge which he doth, is honest and good: and remembreth not that he is a kynge, nor yf he is in auctōrite, & yf he ought not to do soch thinges. Morouer, whan men are drynckinge, they forgett all frendshipe, all brotherly faithfulness & loue: but as soone as they are dronckē, they drawe out the swerde & wil fight: & whā they are layed downe frō the wyne, & so rysen vp agayne, they can not tell what they dyd. Judge ye now, Is not wyne the strongest? for who wolde els take in hande, to do soch thinges? And whan he had spoken this, he helde his tonge.

The iij. Chap.

The III. Chapter.

Then the seconde (which had sayde, yf the kynge was stronger) beganne to speake, sayēge: O ye men, are not they the strongest & most excellent, yf cōquere the lōde & the see, & all yf is in yf see & in the earth? Now is the kynge lōde of all these thinges, & hath dominion of the all: & loke what he cōmaūderh, it is done. Xf he sende his mē forth a warfare, they go and breake downe hilles, wallis & towres. They are slayne, & slaye (other men) them selues, & ouer passe not yf kynges worde. Xf they get the victory, they brynge the kynge all the spoyle. Likewyse, the other yf medle not w warres & fightinge, but tyll the grounde: whan they reape, they brynge tribute vnto yf kynge. And yf yf kynge alone do but cōmaūde to kyll, they kyll: yf he cōmaūde to forgiue, they forgiue: yf he cōmaūde to smyte, they smyte: yf he byd dryue awaye, they dryue awaye: yf he cōmaūde to buylde, they buylde: yf he cōmaūde to breake downe, they breake downe: yf he cōmaūde to plante, they plāte. The comon people & yf rulers are obedient vnto him. And yf kynge in the meane season sitteth hī downe, eateth and drynketh, & taketh his rest: the kepe they watch rōūde aboute yf kynge, & not ene of the darre gett him out of yf waye, to do his owne busynes, but must be obediēt vnto yf kynge at a worde. Judge ye now o ye men, how shulde not he go farre aboue, vnto whom men are thus obediēt? And whan he had spokē this, he helde his tonge. The thirde (whose name was Zorobabel, which had spokē of women & of yf truelyt) beganne to saye after this maner: O ye mē, it is not yf greate kynge, it is not the multitude of mē, nether is it wine yf excelleth: Who is it the, yf hath yf lordshipe ouer the? Haue not women borne the kynge, & all yf people yf rule these thinges? Haue not women borne the, & brought the vp, yf plante the vynes, wherout yf wyne cōmeth? They make garnētes for all mē, they geue honō vnto all men, & w out women can not men lyue. Xf they gather golde & syluer & all precious thinges, & se a fayre & wel fauoured womā, they leane all together, and turne their eyes enely vnto the woman, & gape vpon her, & haue more desyre vnto her, then vnto the syluer & golde, or eny maner of precious thinge. A mā leaueth his father yf brought him vp, he leaueth his owne naturall cōūtre, and cleueth vnto the woman: yee he ioperdeth his life with the woman, and remembreth nether father, ner mother, ner countre. By this then ye must nedes knowe, yf women haue yf domynion ouer you.

Gen. 1. d
Mat 19. a
1. Cor. 6. d
Eph. 5. c

The iij. boke of Esdras.

Doth it greue you? A mā taketh his swer
de & goeth his waye to steale, to kyll, to mur
ther, to sayle vpon the see, & seyth a lyon, and
goeth in the darcknes: and when he hath
stollen, disceaued & robbed, he bringeth it vn
to his loue. Agayne, a man loueth his wyfe
better then father and mother: yee many one
there be, that renne out of their wyttes & be
come bondmen for their wyues sakes: many
one also haue perished, & haue bene slayne, &
haue synned because of women.

C And now beleue me, I knowe a kynge
which is greate in his power, & all lōdes sto
de in awe of him, & no man darre laye hande
vpon him: yet dyd I se, & Apame (y^e daugh
ter of the greate kynge Darcacus) the kyn
ges cōcubine, satt besyde the kynge vps the
right hāde, and toke of his crowne from his
heade, and set it vpon hir owne heade, and
smote the kynge with hir left hande. Moro
uer, the kynge lofed vps her w^o open mouth:
yf she laughed vpon him, he laughed also:
but yf she toke eny displeasure with him, the
kynge was fayne to flater her, & to geue her
good wordes, till he had gotten hir fauoure
agayne.

O ye men, are not women then stron
ger? Greate is the earth, and he is the hea
uen that dothese thinges. Then the kynge &
the prynces lofed one vpon another. So he
beganne to speake of the trueth: O ye men,
are not women stronger? Greate is the earth,
hye is the heauen, swyft is the course of the
Sonne, he compasseth the heauen rounde a
bout, and fetcheth his course agayne to his
owne place in one daye. Is he not excellent
that doth this? yee greate is the trueth, and
stronger then all thinges. All the earth cal
leth vpon the trueth, the heauen prayseth it,
all workes shakē and tremble at it, and with
it is no vnrighteous thinge. Wine is vnright
eous, the kynge is vnrighteous, women are
vnrighteous: all the children of men are vn
righteous, yee all their workes are vnright
eous, and there is no trueth in them, in their
vnrighteousnes also shall they be destroyed
and perish. As for y^e trueth, it endureth, and
is allwaxe stronger: it lyueth, and cōquereth
for euermore worlde without ende.

D The trueth accepteth no personnes, it put
teth no difference betwixte ryche or poore, be
twixte y^e mightie or synple, but doth right
vnto euery mā, whether they be euil or good,
& all men are louyngly dealt w^othall in the
workes of it. In the iudgment of it there is
no vnrighteous thinge, but strength, kingdo
me & power and maiesty for euermore. Bles

The iij. Chap. Fo. iij.

sed be the God of trueth.

And with that he helde his tōge, and all
y^e people cried & sayde: Greate is the trueth,
and aboue all. Then sayde the kynge vnto
him: Are what thou wilt, more then is ap
poynted in the wytyng, and I shal geue it
the, for thou art founde wyser then thy com
panyons: thou shalt sytt nexte me, and bemy
kynsman. Then sayde he vnto the kynge:
Remembre thy promyse and vowe, which
then hast vowed and promysed (in the daye
whan thou camest to the kyngdome) to buyl
de vp Jerusalem, and to sende agayne all the
vessels and Jewels, that were taken awaye
out of Jerusalem: which Cyrus separated,
whan he offred in Babilon, and wolde sen
de them agayne. And thy minde was to buyl
de vp the temple, which the Edomites brēt,
whan Jerusalem was destroyed by the Cal
dees. This onely O kynge is the thinge that
I requyre, this is y^e maiesty, which, I desyre
& are of the: that thou perfourme the vowe,
which thou with thine owne mouth hast ma
de vnto the kynge of heauen.

Then Darius the kynge stode vp, and kys
sed him, and wrote a letter vnto all the deby
tes and shreues, to all y^e lordes and nobles,
& they shulde conueye him forth, & all them
y^e wolde go vp with him. He wrote a letter
also vnto all y^e shreues y^e were in Celosyria
& Phenices, & vnto Libanus, & they shulde
harle cedre trees from Libanus vnto Jeru
salem, to buylde y^e cite withall. Morouer he
wrote vnto all y^e Jewes that were gone out
of his realme in to Jerory because of the fre
dome, & no officer, no ruler ner shreue shulde
come to their dores: and that all their londe
which they had conquered, shulde be fre and
not tributary: And that the Edomites shul
de geue ouer the cities and vylagies of the
Jewes, which they had taken in: yee & that
they shulde yearly geue xx. talentes to y^e buyl
dinge of the temple, vntill the tyme that it
were fynished: and to the daylie halowinge
of the brientofferings (as it is commaun
ded) ten talentes yearly also: And y^e all they
which come from Babilon to buylde the ci
te, shulde haue fre lybertie, they & their chil
dren, and all the prestes.

He wrote the greatnesse also, & commaun
ded that the holy garment shulde be geuen
thē, wherin they ministred: and wrote that
commaundementes shulde be geuen to the
Leuites, vntill the daye, that the house were
fynished and Jerusalem buylde vp: and cō
maunded that all they that watched the ci
te, shulde haue their porcions and wagies.

The iij. boke of Esdras

Eccli. i. a

He gaue ouer also all the vessell & Cyrus had separated from Babilon: & all & Cyrus had geue in comaundement, y same charged he also, & it shulde be done, & sent vnto Jerusalem. Now whan this yonge mā was gone forth, he turned his face toward Jerusalem, & prayesd y Kinge of heauē, & sayde: Of y cometh victory, of the cometh wysdome & cleannesse, & I am thy seruauit. Blessed art thou, which hast geuen me wysdome: the wyll I prayse, O LORDE, thou God of oure fathers.

And so he toke the letters, & wente vnto Babilon: And whan he came there, he tolde this vnto all his brethre & were at Babilō, & they prayesd y God of their fathers, & he had geue them refreshinge & lyberte to go vp, & to buylde Jerusalem & the temple (which is there called after the name of the LORDE) and they reioysed with instrumentes & gladnesse, seuen dayes longe.

The V. Chapter.

After this, were the prynciall mē of all y villagies chosen in the trybes & kinredes, that they shulde go vp with their wyues and children, with their seruantes and maydens, with all their catell & substance. And Darius the kynge sent with them a thousande hoysmen, to conueye them safely vnto Jerusalem: and their brethre were glad, playenge vpon instrumentes, and synge.

Matt. i. b

3. Eld. 4. b

And these are the names of themē, which wente vp out of the villagies acordinge to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaron: Jesus the sonne of Josedec, Joachim the sonne of Zorobabel the sonne of Salathiel (of the kynred of Dauid, out of the kynred of Phares, of the trybe of Juda) which spake wonderfull thinges vnder Darius the kynge of Persia, in y seconde yere of his raigne in the first moneth of Nisan.

These also are they of Jewry, which came vp and turned Agayne vnto Jerusalem, out of the captiuyte that Nabuchodonosor y kynge of Babilon had brought vnto Babilon. And euery man sought his porcion agayne in Jewry, his cite, they that came w Zorobabel, and with Jesus, Nehemias, Saraias, Raelaias, Elimeus, Emmanius, Marbocheus, Beelserus, Mechpsa, Rochoz, Olorus, Emonias, one of their prynces.

And the nōbre of thē, acordinge to their kynredes & rulers, was. The childre of Phares, two thousande, an hundred & lxxij. The children of Ares, iij. M. an C. and lviij. The

The v. Chap.

children of Semo, an C. and xliij. In the sonnes of Jesus and Joabes, a M. iij. C. and two. The sonnes of Beniu, ij. M. iij. C. and lxx. The sonnes of Choroba, ij. C. and v. The sonnes of Banica, an C. and lxviij. The sonnes of Rebeck, iij. C. and thre. The sonnes of Archad, iij. C. and xxviij. The sonnes of Cham, xxxviij. The sonne of Zoroar, ij. M. and lxviij. The sonnes of Adinu, iij. C. and lxx. The sonnes of Adarectis an C. and viij. The sonnes of Ciaso and Zelas, an C. and viij. The sonnes of Azorec, iij. C. and xxxix. The sonnes of Jedarbone, an C. and xxxij. The sonnes of Hanamias, an C. and xxx. The sonnes of Asoni, xc. The sonnes of Marfar, iij. C. and xxij. The sonnes of Zabar, xc. The sonnes of Sepholemon, an C. and xxij. The sonnes of Nepopas, lv. The sonnes of Hechanatus, an C. and lviij. The sonnes of Zebethanus, an C. and xxxij. The sonnes of Crearpatos, (which is called also Enobadies and Modias) iij. C. and xxij. Of them of Giamos and Gabea, an C. and xxi. Of them of Besselon and Ceagge, lxx. Of them of Bastharus, an C. and xxij. Of them of Bechenobes, lv. Of the sonnes of Liptis, there were an C. and lv. Of the sonnes of Labonmus, iij. C. and lviij. Of the sonnes of Sichem, iij. C. and lxx. Of the sonnes of Suadon and Elimon, iij. C. and lxxviij. Of the sonnes of Ericus, ij. M. an C. and xlv. The sonnes of Anaas, thre hundred and lxx.

The prestes: The sonnes of Jeddus: The sonnes of Luther: The sonnes of El Jasib, iij. C. and lxxij. The sonnes of Emerus, ij. C. and liij. The sonnes of Sasurins, iij. C. & lviij. The sonnes of Carea, ij. C. & xxviij. The Leuites: The sonnes of Jesus in Caduhel and Banus, and Serebias, and Edeas, seuentie and foure.

The whole nombre of these from xij. yeres, was iij. M. iij. C. and lxxij. Of the sonnes, daughters and wyues, the whole summe was iij. M. ij. C. and xliij. The sonnes of the prestes that prayesd God in the temple: The sonnes of Asaph, of whom there were an C. and xxviij. But the doie keepers were: The children of Esmenus: The children of Aser: The children of Amon: The children of Acuba, Topa: The children of Tobij: an C. and xxxix. in all.

The prestes that serued in the temple: The sonnes of Sel, the sonnes of Gasphe, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Zeliu, the sonnes of Labana, y sonnes of Armacha, y

The iij. boke of Esdras

sonnes of Acub, the sonnes of Vtha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Camia, & sonnes of Geddu, & sonnes of An, & sonnes of Radin, & sonnes of Desanon, the sonnes of Nechoba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Qzul, the sonnes of Sinona, the sonnes of Attra, & sonnes of Hastem, & sonnes of Asia mi, & sonnes of Manei, & sonnes of Masim, & sonnes of Accusa, & sonnes of Agista, & sonnes of Azui, & sonnes of Janon, the sonnes of Phasalou, the sonnes of Meeda, the sonnes of Susa, the sonnes of Cared, & sonnes of Barcus, the sonnes of Sarea, & sonnes of Coesi, & sonnes of Masit, & sonnes of Agista, the sonnes of Pedon: Salomon his sonnes, the sonnes of Asophor, the sonnes of Phazida, the sonnes of Celi, & sonnes of Dedon, the sonnes of Gaddahel, the sonnes of Zaphus, & sonnes of Aggia, the sonnes of Sacharet, & sonnes of Sabath, the sonnes of Saroneth, & sonnes of Masit, & sonnes of Ania, & sonnes of Sasus, & sonnes of Adus, & sonnes of Suba, & sonnes of Eura, & sonnes of Rahotis, the sonnes of Phaphat, & sonnes of Malmon. All these ministered in the Sanctuary, & were seruantes of Salomon: euen iij. C. and lxxij.

D These folowing are they, & wete vp fro Chelmellat Thelarsa (whose prynces were Carmela & Careth) & might not shewe forth their cities & kynredde, how they were of Israel: The sonnes of Dalarus, & sonnes of Tub, & sonnes of Nechodatus. Of & prestes & executed & office of & presthode, & were not founde: The sonnes of Obia, & sonnes of Achisof, the sonnes of Addin, which married one of & daughters of Phargeleu, & were named, after him. The writinge of & same kynred was sought in & register of their generacion, but it was not founde: & therfore were they forbydde to execute & office of & presthode. Vnto these sayde Nehemias and Astharas, & they shulde haue no porcion in & Sanctuary, tyll there rose vp an hie prest, & were well instructe in the playne clearnes & truethe. Of all Israel (besyde seruantes & maydens) there were xliij. M. iij. C. & xl. Now were there of seruantes & maydens, viij. M. iij. C. & xxxvi. Of synginge men & synginge women there were ij. C. & lxx. Foure hundred & xxxv. Camels. Seven thousande & xxxvi. horses. Two hundred thousande & xlv. Mooles. Syue thousande and xxxv. Asses.

Their heades also and the rulers in the trybes, whan they came to Jerusalem, & wol

The v. Chap. Fo. v.

de buylde & sett vp & temple of God againe in his place, they gaue (after their abylice) vnto the temple, to & treasure & to & seruyce of the Sanctuary, xij. M. poundes of golde, v. thou sande of syluer, & an hundredth prestes garments. And so dwelt the prestes & the Leuites, & the people & wente out to Jerusalem in the countre there aboute, the syngers also & the porters, every one of Israel in his owne lande.

So whan the seventh moneth came, and **E** whan the childre of Israel were every man 1. Eld. 1. a at his busines, they came all with one consent in to the court, which was before & east doore. And there stode Iesua the sonne of Josedec and his brethien & prestes, & Zorobabel the sonne of Salathiel and his brethien, settinge vp an aulter, to offere brient sacrifices vpon it, as it is written in & lawe of Moses.

There came people also of other countrees, and the heithen out of all londes set vp the aulter in his place, and offred sacrifices & brient offerynges vnto the **LORDE** in the mornynge. And so they helde the feast of tabernacles, as it is commaunded in the lawe. Leui. 23. f And daylie offred they as acordinge was, and made the sacrifices appoynted, the offeringes also of the Sabbathes and of the new Moones, and all holy feastes. And all 1. Eld. 3. b they that vowed offerynges vnto the **LORDE**, beganne at the new Moone of & seventh moneth to offere vnto God, for the temple of the **LORDE** was not yet buylde. And they gaue vnto the Masons and Carpenteres, money, meate & drynke with chearfulnesse. Vnto them of Sydon also and Tyre they gaue carrees, & they shulde cary Cedre trees from Libanus to be reastes and beames, and that they shulde make shippes in the haven of Joppa, acordinge as it was appoynted and ordeyned, by Cyrus kynge of the Persians.

And in the seconde yeare they came in to the temple of God at Jerusalem. In the seconde moneth beganne Zorobabel the sonne of Salathiel, and Iesua the sonne of Josedec, and their brethien the prestes and Leuites, and all they that were come vnto Jerusalem out of the captiuyte of Babilon, & layed the foundation of the temple, in the new Moone of the seconde moneth in the seconde yeare & they were come in to Jeru ry and Jerusalem. And they appoynted the **L** Leuites (that were aboue xx. yeare olde) vnto the seruyce of the **LORDE**: so Iesua and his sonnes and his brethien all the Leuites stode together, and perfourmed the lawe & ordinaunce in the house of the **LORDE**.

Ecc. 49. b
and c

The iij. booke of Esdras.

The vi. Chap.

And the prestes stode and had their garments 7 trompettes, 7 the Lewites, the sonnes of Asaph had Cymbals, geuyng thankes, and prayes vnto the LORDE, accordinge as Dauid the kynge of Israel had ordeyned. And the songe that they dyd synge vnto the LORDE, was after this maner: O synge vnto the LORDE, for he is gracious, and his goodnes vpon Israel endureth for ever. And all the people blew out with trompettes, and sunge with loude voyce, pray synge the LORDE together in the rearinge vp of the house of the LORDE. There came also from amonge the prestes and Lewites the rulers and elders, accordinge to the trybes and kynreds (soch as had sene the house afore) to the buyldinge of this temple with greate crye and greate mournynge, many also with trompettes and greate ioye: In so much, that the trompettes might not wel be herde for the wepyng and mournynge. For the comon people blew goodly vpon the trompettes.

G Then came the enemies of the trybes of Juda and Ben Jamin, to knowe what that troppetynge and noyse of shawmes might be. And they perceaued yf it was they which were come agayne out of captiuyte, 7 wolde buylde the temple a new vnto the LORDE God of Israel. So they wente to Zorobabel and Jesua and to the rulers of the villages, 7 sayde vnto them: Shal we buylde w you also? for we like wyse haue herde youre LORDE, 7 we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria, which brought vs hither. Then Zorobabel and Jesua and the rulers of the villages of Israel sayde vnto them: It is not mete, that ye shulde buylde the temple of oure God w vs: we oure selues alone wil buylde vnto the LORDE, like as Cyrus the kynge of the Persians hath commaunded vs.

But the heithen in the londe layed them selues against those that were in Jewry, helde vp the buyldinge from them, layed wayte vpon them pruely, stopped soch as brought eny thinge to them, forbad them to buylde, 7 hyndered those that made the passage, that the buyldinge shulde not be fynished: 7 this continued so longe as kynge Cyrus lyued: 7 so they put of the buyldinge for the space of two yere, vntill yf raigne of kynge Darius.

The VI. Chapter.

At the stondinge, in the seconde yere of the raigne of Darius, Aggeus 7 Zachary the sonne of Addo prophecied vpon them in Jewry and Jerusalem, in

the name of the God of Israel. Then Zorobabel the sonne of Salathiel and Jesua the sonne of Josedec stode vp, and beganne to buylde the house of the LORDE at Jerusalem, when the prophetes of the LORDE helped them.

At the same tyme came Sysennes the vnder shene in Syria and phenices, with the landlordes and his companions, and sayde vnto them: Who hath bydden 7 commaunded you to buylde the house? to make the rofe and all other thinges agayne? And who are the workemen, that buylde them? Neuertheles the elders of the Jewes had soch grace of the LORDE, that they wolde not be lett (though they were prouoked therto) but buylde on still, vntill the tyme that kynge Darius were certified therof, and an answer receaued from him. The letter that these men sent vnto kynge Darius, was after this maner:

Sysennes the vnder shene in Syria and phenices, and the landlordes with their companions, which are head rulers in Syria and phenices, sende their salutation vnto Darius the kynge. We certifie oure lord the kynge, that we came in to the londe of Jewry, 7 wente to Jerusalem: where we founde them buyldinge the greate house of God and the temple, with greate cosily freestone and with goodly tymbre for the walles: yee they make greate haist with the worke, 7 helpe one another, and it goeth forth prosperously in their handes, and with greate diligence 7 worshippe is it made. Then asked we the elders, who had commaunded them to make vp the house and the buyldinge: and this we dyd, to yntet that we might certifie the perfectly, and wyte vnto the, the names of those yf were yf rulers of the worke. So they gaue vs this answer: we are the seruantes of the LORDE, which made heauen and earth: 7 as for this house, it hath bene buylde and set vp afore tyme by the greate and mightie kynge of Israel. But whan oure fathers prouoked God vnto wiath, 7 synned agaynst the God of Israel, he gaue the ouer in to the power of Nabuchodonosor kynge of Babilon the kynge of the Caldees, which brake downe yf house and brent it, and caried awaye the people prisoners vnto Babilon.

Neuertheles, in the first yere that kynge Cyrus reigned at Babilon, Cyrus the kynge wrote and commaunded to buylde vp this house agayne: and all the ornamentes that Nabuchodonosor caried awaye from Jerusalem vnto Babilon, and appropriated vnto

Agg. i. c.

B

3. Reg. 6. a

4. Re. 24. and 25. Ier. 39. 32.

C

1. Esd. 5. c

The iij. boke of Esdras.

his owne temple: those brought Cyrus forth agayne, and deliuered them to Zorobabel ⁊ to Salmanasar the vndershieue, commaunding them, ⁊ they shulde brynge those same ornaments agayne to Jerusalem in to y^e temple, ⁊ to begynne from y^e tyme forth, to buylde the temple agayne in his owne place. The Salmanasar layed the foundacion of y^e LORDES house at Jerusalem, and euer sence haue they buylde, ⁊ yet is it not ended. And therefore (O Kyng) yf thou thynkest it good, let it be sought in the Lybraries ⁊ rolles of Kyng Cyrus: yf it be founde the, that it is done wth the counsell and cōsent of Kyng Cyrus, and yf oure lord y^e Kyng be so mynded, let him wyte vnto vs therof.

D Then cōmaunded Kyng Darius, to seke in the Lybraries: and so at Egbathanis in a litle cite in Media there was founde soch a wytyng: In the first yere of the raigne of Cyrus, the same Kyng Cyrus cōmaunded, y^e the house of the LORDE at Jerusalem shulde be buylde agayne (⁊ ordours to be made there continually vnto the LORDE) whose heyth shalbe ten cubites, y^e bredth ix. cubites ⁊ iij. square wth thre hewen stones, wth a losse of tymbre of the same countre, yee wth a new losse, ⁊ the expenses therof to be geuen of y^e house of Kyng Cyrus. And the ornaments of golde ⁊ syluer, y^e Nabuchodonosor toke out of the house of the LORDE at Jerusalem, shalbe set agayne in the temple at Jerusalem, where they were afore. Sysennes also the vndershieue in Syria and Phenices, y^e prynces and their companyons, and the other y^e be head rulers in Syria and Phenices, shall not medle ner haue eny thinge to do with that place.

E Cyrus haue cōmaunded also, that they shal buylde the house of the LORDE whole vp: ⁊ haue ordeyned them, to helpe those y^e be come out of captiuyte, tyll the house of the LORDE be fynished: ⁊ out of the trybute and taxinge that is yearly raysed vp in Syria and Phenices, diligently to geue them a certayne summe, to the offerynge of the LORDE: and the same to be deliuered vnto Zorobabel the officer: that he therewithall maye ordeyne oxen, rammes, lambes, ⁊ corne, salt, wyne and oyle, and that continually every yere: after the expences which the prestes that be at Jerusalem, shew to be made daylie: this shalbe geuen vnto them without delaye, that they maye offer sacrifices daylie to the hyest God, for the Kyng and for his seruantes, and to praye for their lyues. Let it be proclaimed also on every syde, that who

The vii. Chap. Ho. vi.

so euer breaketh or despyseth this cōmaundement of y^e Kyng, shalbe hanged vpon a gallow (made of his owne good) ⁊ all his goodes shalbe seasoned vnto y^e Kyng. The LORDE therfore (whose name is there called vpon) rote out and destroye all y^e Kynges and people, that vndertake by violence to hynder the same, or to deale vncurteously wth the house of the LORDE at Jerusalem. I Darius the Kyng haue ordeyned, that these thinges shalbe done with all diligence.



The VII. Chapter.

Then Sysennes y^e vndershieue in Celsyria and Phenices, and the other landlordes with their companyons, obeyed the thinges that Kyng Darius had ordered, were diligent in the holy workes, ⁊ were felow helpers with the olde rulers of the Jewes. And so the worke of the Sanctuary wente forth and prospered, whan Aggeus and Zachary prophesied. And they perfourmed all thinges thorow the cōmaundement of the LORDE God of Israel, and after the denyce of Cyrus, Darius, and Artaxerxes Kynges of persia.

B And thus was oure house fynished, vnto the xxiij. daye of the moneth Adbar in y^e vi. yere of Kyng Darius. And the children of Israel the prestes ⁊ the Leuites, ⁊ the other that were come out of captiuyte, ⁊ soch as were ioyned vnto them, dyd acordinge as it is wytten in the boke of Moses. And in the dedicacion of the temple they offred an hundred oxen, an C. rammes, iij. C. lambes, ⁊ xij. goates for the synnes of all the people of Israel, after y^e nombre of the trybes of Israel. The prestes also ⁊ the Leuites stode arrayed in the prestly garmētes, after y^e trybes, ouer all y^e workes of the LORDE God of Israel, acordinge to y^e boke of Moses, and the porters by all the doores.

And the children of Israel (wth those y^e were come out of captiuyte) helde the Passeouer the xxiij. daye of the first moneth, whan the prestes and the Leuites were sanctified.

The iij. boke of Esdras.

They that came out of captiuyte, were not all sanctified together: but the Leuites were all sanctified together. And so all they that came out of captiuyte, kyled the easter lambe, for their brethre, for the prestes & for them selues. And the childre of Israel & came out of captiuyte, & escaped fro all & abhominacions of the heithē, sought the LORDE, and kepte the feast of vnleueden bried viij. daies longe, eatinge & drynkyng & were mery before the LORDE: & the LORDE had turned the deuyce of the kynge of Assiria, & comforted their handes to the workes of & LORDE God of Israel.

The viii. Chapter.

After him, whan Artaxerxes the kynge of & Persias raigned, there wote vnto him Esdras the sonne of Saraias, the sonne of Azarias, the sonne of Helchia, & sonne of Sallu, the sonne of Sadoc, & sonne of Achitob, the sonne of Amarias, & sonne of Azarias, the sonne of Boccus, & sonne of Abisu, & sonne of Phineas, the sonne of Eleazar, & sonne of Aaron y first prest. This Esdras wote vp from Babilon (for he had good vnderstandinge in & lawe of Moses, & was geue of the LORDE God of Israel, to be taught & done in dede.) And & kynge fauoured him, & byd him greate worshippe and honoure, after all his desyres. There wente vp with him also certayne of & children of Israel, of the prestes, of & Leuites, of the syngers, porters, and mynisters of & temple at Jerusalem.

In the viij. yere of the raigne of kynge Artaxerxes, in the v. moneth, & is in the viij. yere of the raigne, they wente from Babilon in the newmoone of the v. moneth, & came the hye waye to Jerusalem after his commaundement, like as the LORDE had prospered their iourney. For in these Esdras gat greate instruccion, & he shulde leaue none of & thinges behynde, which were in & lawe & commaundementes of God. And he taught whole Israel all righteousnes & iudgment.

Then came the Secretaries of kynge Artaxerxes, & deliuered & wrytinges (& were come fro Artaxerxes the kynge) to Esdras the prest & reder of the lawe of the LORDE: And this is & cōpye of & letter: Kynge Artaxerxes sendeth his gretinge vnto Esdras the prest & reder of the lawe of & LORDE: Of frendshipe & good will I haue ordeyned and charged, yf there be eny of the Jewes, of & prestes & Leuites in my realme, which desyret & is contēt to go w the vnto Jerusalem, & he maye do it. Therefore yf eny be mynded

The viij. Chap.

to beare the cōpany, let the come together, & go w the (like as I am contēt & my vij. frendes my cōcilers:) to se what they do at Jerusalem & in Jewry, & kepe & thinges acordinge as thou hast in & lawe of the LORDE: & to bringe the gistes vnto God the LORDE of Israel, & I & my frendes haue promysed to Jerusalem, & all the syluer & golde & is in & countre of Babilon, vnto & LORDE to Jerusalem, w the thinge & is geue for the people in the LORDES temple at Jerusalem: See that the same syluer & golde maye be gathered, and oren, rammes, shepe & goates and other that belōge to these thinges: and that they maye offer sacrifices vnto the LORDE, vpon the autler of their LORDE, which is at Jerusalem.

And what so euer thou & thy brethre wyl do w the syluer & golde, & do after & mynde, & after the cōmaundement of the LORDE thy God: & like wyse w all the holy vessels, & are geue the for the seruyce of the house of the LORDE thy God: & other thinges what soeuer is necessary for the to the worke of the temple, & shalbe geue the of the kynges treasure: & loke what thou with thy brethre wyl do with the golde and syluer, that do after & wil of the LORDE. And I kynge Artaxerxes haue commaunded the keepers of & treasures in Syria and phenices, that what soeuer Esdras the prest and reder of the lawe of the LORDE doth wryte, it shalbe geuen him: tyll an C. talentes of syluer, and of golde in lyke maner: Of come also an C. measures, and tyll an hūdrēth vessels of wyne, and other plenteous thinges without nombre. Let all thinges be done after the lawe of & hyest God, that the wiath of God aryse not in the realme of the kynge and of his sonnes. I commaunde you also, that ye requyre no taxinge ner tribute of the prestes, Leuites, syngers, and mynisters of the temple, ner of the wryters: and that no man haue auctorite to medle eny thinge against them. As for the (O Esdras) set thou iudges and arbiters in the whole lande of Syria and phenices, after the wysdome of God: and lerne all soch as are ignorant in the lawe of God thy LORDE, and let all them that offende agaynst the lawe, be punyshed: whether it be with death, with payne, to be condemned in money, or to be banysshed.

Then sayde Esdras & wryter: Blessed be & God of oure fathers, that hath geuen so good a mynde and wyll in to the hert of the kynge, to magnifie his house & is at Jerusalem, and hath made me to be accepted in the

The iij. boke of Esdras

sight of y^e kynge, of his counsell, of his frendes and of his nobles. And so I was steadfast in my mynde, accordinge as the LORDE my God helped me, and I chose out men of Israel, to go vp with me. And these are the heades (after their kynreds & houses of their fathers) that wente vp with me from Babylon, out of the kyngdome of Artaxerxes: Of the sonnes of Phares, Gersonius. Of y^e sonnes of Siemarith, Amenus. Of the sonnes of Dauid, Accus, the sonne of Cecilia.

Of the sonnes of Phares, Zachary: and with him there turned agayne an hundred and fiftie men. Of the sonnes of the captayne of Moabilon, Zazaei, and with him ij. C. and l. men. Of the sonnes of Zachnes, Jehonias Zecholi, and with him ij. C. and l. men. Of the sonnes of Salamaasias, Gotholie, and lxx. with him. Of the sonnes of Zaphacia, Zarias Miheli, and with him lxxx. Of the sonnes of Job, Abdias Jeheli, and with him ij. C. and xij. men. Of the sonnes of Bama, Salimoth the sonne of Josaphia, and with him an C. and lx. men. Of the sonnes of Beer, Zachary Bebei, and with him ij. C. and viij. men. Of the sonnes of Ezead, Johannes Ezechan, and with him Cx. men. Of the sonnes of Abdonica those that were the last, and these are their names: Eliphalam y^e sonne of Gebel and Semeias, & with him lxx. men. All these called I together by the water Thia, where we pitched oure tentes thre dayes, and there I mustered them.

As for the sonnes of the prestes and Levites, I founde none there. Then sent I vnto Eleazar, & Eccelom, and Masman, & Malobam, and Enaathan, and Samea, and Joribimathan, Eunagan, Zachary, Mosollamū (these were the leders and men of experience) & I sent them worde, that they shulde come vnto Loddens, which was by the place of the treasury, & commaunded them that they shulde speake vnto Loddeus and to his brethren & to those that were in the treasury, to sende vs soch mē, as might execute the prestes office in the house of the LORDE oure God. And wth the mightie hāde of oure LORDE God, they brought vnto vs mē of good experience, from amonge the sonnes of Moollus, the sonne of Levi, y^e sonne of Israel, Sebebeiam & the sonnes & his brethren Asbin & Anim, of whom there were xviij. From amonge the children of the sonnes of Cananeus, & their sonnes were xx. men. And of them y^e serued in the temple, whom Dauid had ordeyned, and the principall men that ministered for the worke vnto the Levites in the

The viij. Chap. Fo. vij.

temple, ij. C. and xx. men: whose names are all tokened vp in wrytinge.

Then commaunded I a fastynge vnto D y^e yonge men before the LORDE, y^e I mighte desyre of him a prosperous iourney & a good waye for vs, yee for vs, for oure children and for the catell, because of the layenges awayte: & I durst not require of the kynge men of horse & of fore, to conueye vs safely agaynst oure enemies, for we had sayde vnto the kynge, that y^e power of the LORDE oure God shulde be with them, that sette him wth their whole hert. And therfore we besought God oure LORDE earnestly because of these thinges, and he was mercifull vnto vs, and herde oure prayer. And I separated from amonge y^e rulers of the people, & from y^e prestes of y^e temple xij. men, & Sebeia & Mania, & ten men of their brethren with them. And I weied thē the golde & the syluer & all y^e prestly ornamētes of the house of o^r God, which the kynge & his counsell, & his prynces & whole Israel had geuē. And whan I had weied it, I gaue thē an C. talētes in syluer, an C. talētes of syluer vessell, an C. talētes of golde, & of golde vessell seue tymes twentie, and vessels of other metall (yee of good metall) xij. glisteringe as the golde, & saide vnto thē: ye also are holy vnto the LORDE, & the vessels are holy, & the golde & the syluer is promised vnto the LORDE the God of o^r fathers. Be diligent now & kepe it, vntill the tyme y^e ye deliuer it to the rulers of the people, to y^e prestes, to the Levites & to y^e principall mē of the cities of Israel in Jerusalem, & in the chambrie of the house of oure God.

So y^e prestes & the Levites which receaued of me the golde, the syluer & the vessell, brought it to Jerusalem in to the temple of the LORDE. And from Thia we brake vp the xij. daye of the first moneth, tyll we came to Jerusalem. And whan the thirde daye was past, the weied golde & syluer was deliuered in y^e house of the LORDE the fourth daye, vnto Marimoth the sonne of Jor the prest, & wth him was Eleazar y^e sonne of phineas, and with thē were Josabbus y^e sonne of Jesner, Medias & the sonne of Banus, & certayne of the Levites to the nombre & to the waight: & the waight of them was witten vp the same tyme. As for those that were come out of captivitye, they offred sacrifice vnto the LORDE the God of Israel: enē xij. oxen for all Israel, lxxxvi. rammes, lxxij. shepe, xij. goates for synne, xij. kyne for a thankofferinge, all to the sacrifice of the LORDE. And y^e kinges comission deliuered they vnto y^e steward

The iij. booke of Esdras.

des and debytes of the Kyng, and to the vnder shewes in Celosynia and Phenices.

1. Esd. 9. a Now whan these thinges were done, the rulers came vnto me, and sayde: The generation of Israel, the prynces, y^e prestes and Levites, the straunge people and indwellers of the londe, haue not put awaye their vncleynesse, from the Cananites, Hethites, Pherecites, from the Moabites, Egipcians & Edomites. For both they and their sonnes haue mengled them selues with the daughters of them, & the holy seide is mixte with the outlandish heithen, & sens the begynnyng of their raigne haue the rulers and heades bene partakers of their wickednesse.

As soone as I had herde these thinges, immediately I rent my holy garmentes, and pulled out y^e hayre of my heade & my beerd, & sat me downe sorowfull & heuy. So all they that were moued therowthe weide of the God of Israel, came vnto me: and I sat still full of heuines vntill the euenynge sacrifice. Then stode I vp fro fastinge, hauynge rente clothes & the holy garmēt, & kneled downe vpon my knees, helde out my hādes vnto y^e **S** LORD, & sayde: O LORD, I am confounded & ashamed before thy face, for oure synnes are become many vpon oure heades, & o^r wickednesses are exalted vnto the heaue: for sens y^e tyme of o^r fathers we are in greate synne vnto this daye. And for the synnes of vs & o^r fathers, we w^o oure brethien & w^o oure prestes haue bene deliuered vnto the Kinges of the earth, in to the swerde, & in to captiuite, & became a spoyle with confucion & shame vnto this daie. And now O LORD God, how greate is the mercy y^e we haue gottē of the: in y^e thou hast lest vs a rote & a name in the place of thy Sanctuary, to discouer oure light in the house of y^e LORD o^r God, & geue vs meate at all tymes of o^r ministracion. And whan we were in captiuite, we were not forsaken of the LORD oure God: but he made the Kynges of Persia gracious & fauourable vnto vs., so y^e they gaue vs vytayles & meate, yee & leue to buylde vp the tēple of oure LORD God agayne, to repayre the waisted places of Sion, and to dwell in Jewry & Jerusalem. And now O LORD, what shall we saye, hauynge all these thinges in possession: For we haue broken thy cōmaundementes, which thou gauest vnto vs by the handes of thy seruantes the prophetes, sayenge: The londe y^e ye go vnto, & y^e is geuen you for an heretage to haue in possession, is defyled with the vncleennes & fylchynnes of the heithen, & with their abhominacion

The ix. Chap.

have they polluted it altogether. Therefore shall ye not ioynie youre daughters vnto their sonnes, ner mary yo^r sonnes vnto their daughters: Moreover, ye shall neuer seke to make peace wth them, y^e ye maye increase & eat the best in the lande, & y^e ye maye deuyde y^e inheritauce of the lande vnto yo^r children for eueimore. As for the thinge y^e now happeneth vnto vs, it cometh all for o^r wicked workes & greate synnes. yet hast thou geuen vs soch a rote, y^e we are come agayne in to o^r owne londe: and we are so wicked, y^e we haue broke thy statutes & cōmaundementes agayne, & mengled o^r selues wth the vncleennes of the outlandish heithen. O LORD, art thou angry with vs: wilt thou rote vs cleane out: y^e oure rote & name remayne nemoie? O LORD God of Israel, thou art true, for oure rote endureth yet vnto this present daye. And behold, now are we before y^e in o^r synnes, now can we not stonde before the in them.

And whan Esdras with this prayer had **G** knowleged the synne, wepinge, & lyēge flatt vpon the grounde before the tēple, there gathered vnto him from Jerusalem a greate multitude of men & women, of yonge men & maydens, for there was a very greate wepinge and mournynge in the cōgregation. So whan Jechonias the sonne Jeheli one of the children of Israel cried, he sayde vnto Esdras: we haue synned agaynst the LORD, because we haue married outlandish women of the heithē. Now art thou ouer all Israel. We wil sweare an ooth therfore vnto y^e LORD, y^e we shal put awaye all o^r wyues which we haue take of the heithē, wth their childre: like as it is appoynted the by o^r fore elders. Stonde vp then, open thou it and declare it playnely vnto vs accordyng to the lawe of y^e LORD: for the matter belongeth vnto y^e, & we wyll helpe the, quyte thy self manly. So Esdras arose, and toke an ooth of the rulers of y^e prestes & of y^e Levites & of all Israel, to do after these thinges, and they sware.

The IX. Chapter.

Esen Esdras stode vp from the court of the tēple without, & wente in to the chāber of Jonathas the sonne of Nisabus, & remayned there, & ate no meate ner dronke drynke, for the multitude of the wickednes of the people. And there was made a proclamacion in all Jewry & at Jerusalem, for all soch as were gathered at Jerusalem out of captiuite, y^e who so ouer came not to Jerusalem within two or thre dayes (accordyng to the iudgment of the olde lordes of counsell) his goodes shulde be taken from

Deut. 7. a
and 12. d

G
1. Esd. 10. a

1. Esd. 10. b

The iij. boke of Esdras

him, & he excluded from the cōgregation of the captiuyte. And in thre dayes were all they of the trybe of Juda & Ben Jamin gathered together at Jerusalem, the xx. daye of y^e ix. moneth. And y^e whole multitude sat t^rē blinge in the courte of the temple, for it was wynter. So Esdras arose vp, & sayde vnto them: ye haue done vnrighteously, in that ye haue taken outlandish wyues to mariage, & so to increase the synnes of Israel. And now knowlege the same, & geue prayse vnto the LORDE God of oure fathers, & persourme his wil, departinge from the heithen of the londe, & from the outlandish wyues. Then cried the whole multitude with loude voyce, & sayde: like as thou hast spokē, so wil we do. But for somoch as the people are many, & y^e wynter here, we maie not stōde without y^e house: agayne, this worke is not a thinge, y^e can be synished in a daye or two, for we be many y^e haue synned in these thinges: Oide netherfore, y^e the rulers of the multitude and all they that dwell with vs, and as many as haue outlandish wyues, the prestes also and iudges of euery place, maye stonde in the tyme appoynted, tyll they lowse vp the wraith of the LORDE in this busynes.

Then Jonathas the sonne of Elzi, & Ozi as and Thecam receaued y^e charge of this matter, & Bozoramus, & Leius and Sabatheus helped the herto. After this, all they stode vp y^e were come out of captiuyte. And Esdras the prest chose vnto him the pryncipall men from amonge the fathers a cordin ge to their names, & in the new moone of the tenth moneth they sat together, to examen this matter. And so the matter was a determyng (concernyng the men y^e had outlandish wyues) vntill the new moone of the first moneth. And of the prestes y^e had mixte the selues wth outlandish wyues, there were foure: Of the sonnes of Jesu the sonne of Josede & his brethien, Maseas, Eleazer, Joribus & Joadens, which offred them selues to put awaye their wyues, & to offre a ramme for their ignoraunce. And of the sonnes of Semmeri, Masseas, & Esdes & Jeelech Azarias. Of y^e sonnes of Josera, Limosias, Zismaen, Nathanea, Jussio, Jeddus, & Talsas. And of the Leuites, Josabbus, Semeis and Colnis, Caletas, Sactas, Colnas and Elianas. Of the syngers of the Sactuary, Elirib, Zacharus. Of the porters, Sallumus & Tolbanes. And of Israel, of the children of Soro, Osi & Remias, & Geddias, & Melchias, Michelus, Eleazarus, Jemebias & Bannas. And of the childre of Jolaman, Chani-

The ix. Chap. Fo. viij.

as, Zachary, Jergelus, Joddus, Erimoch & Elias. And of y^e sonnes of Jathoim, Eliadas, Liasamus, & Zochias, Larimoch, Sabdis & Tebedias. And of y^e sonnes of Zebes, Johanes Amanias, Zabbias, & Emeus. And of the sonnes of Bamus, Olammus, Maluchus, Jeddus, Jasub, Asabus & Jerimoch. And of y^e sonnes of Addin, Naatus & Moosias & Caleus & Raanas Maasias, Mathathias, Besel, Bannus, and Manasses.

And of the sonnes of Naue, Moones, Afeas, Melchias, Sameas, Simo, Ben Jamin, Malchus & Marras. And of the sonnes of Asom, Carianeus, Mathathias, Bamus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moosias, Abamas, Johel, Baneas, Pelias, Jona, Marimoch, Eliasib, Mathaneus, Eliasib, Ouzas, Dielus, Semeidus, Zambus & Joseph. Of y^e sonnes of Nobus, Idelus, Mathathias, Sabadus, Zecheda, Sedmi, Jesseus, & Baneas. All these had takē outlandish wemē to mariage, & they put the awaye wth their childre.

The prestes & Leuites, & all they y^e were of Israel, dwelt at Jerusalem & thorow out all y^e londe, in the new moone of the seuenth moneth, & the childre of Israel were in their dwellynge. And y^e whole multitude came together vpon y^e floore at y^e east syde of the holy porte of y^e tēple. And they spake vnto Esdras y^e hie prest & reder, y^e he wolde bynge y^e lawe of Moses, which was geue of y^e LORDE God of Israel. So Esdras the hie prest brought the lawe vnto the whole multitude, to man and woman, & to all prestes, y^e they might heare the lawe, in the new moone of the seuenth moneth. And he red in y^e floore y^e is before y^e holy porte of y^e tēple, from the mornynge early vntill the evenynge, before men & women. And they applied their mynde all vnto the lawe.

And Esdras the prest & reder of y^e lawe stode vp vpon a scaffolde of wodd, which was made therfore: & vpon his right hande there stode by him Mathathias, Samus, Ananias, Azarias, Onias, Ozechias, & Balsamus: Vpon his lefte hāde stode Galdens, Misael, Malachias, Abuschas, Sabus, Labadias, & Zachary. Then toke Esdras y^e booke before the whole multitude, for he was y^e pryncipall and had in most hono^r of the all. And whā he had red out y^e lawe, they stode all straight vp vpon their fere. So Esdras praysed the LORDE the most hye God, the Allmightie God of hoostes. And all y^e people answered, Amen: & helde vp their hādes, fell downe flat vpon the earth, & praysed y^e

1. Eld. 10. d

1. Eld. 8. a

The iiii. boke of Esdras.

LORDE: Jesus, Benas, Sarebias, Jaddimus, Accubus, Sabbathens, Calithes, Azarias, Joradus, Ananias, & philius the Leuites which taught the lawe of the LORDE, & red the lawe of the LORDE in the cōgregacion, & euery mansett those before & vnderstode the lawe. Then spake Arharathes vnto Esdras the hye prest & reder, & to the Leuites & taught the multitude, sayenge: This daye is holy vnto the LORDE: & all they & had herde the lawe, wepte. So Esdras sayde: 2. Esd. 8. c Departe yo' waye then, & eate the best, & drynke the swetest, & sende giftes vnto them & haue nothinge: for this daye is holy vnto the LORDE, and be not ye sorry. Then wente they their waye euerychone, ate and dronke and werc mery, & sent rewardes vnto the & had nothinge, & they also might eate with gladnesse: for they were exceedingly reioysed, thoro' the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to helde the feast, accordinge to the couenaunt of & LORDE God of Israel.

The ende of the thirde boke of Esdras.

The IIII boke of Esdras.

What this boke conteyneth.

- Chap. I. God reproveth the people for their vnthankfulnes, and rehearseth vnto them his owne louynge mercy, that he maye bringe the agayne: yf they wyl not amende, he wil chose another people.
- Chap. II. The Synagoge cōplayneth vpon his children. The callinge of the Genthen.
- Chap. III. Esdras sheweth of the excellent wordes of God, done vnto the people, and hath a frendly contencion with God: because he suffereth the Babilonians to haue the dominion ouer them, where as they yet are sinners also.
- Chap. IIII. The angel rebuketh Esdras, for takinge inhāde to seke out the grounde of Gods iudgment, and instructeth him with sayre similitudes.
- Chap. V. A communicaciō of Esdras and the angel together.
- Chap. VI. The angel enfourmeth Esdras, and answereth him to his questions.
- Chap. VII. The angel sheweth Esdras many secrete matters, and thinges for to come.
- Chap. VIII. Esdras prayeth for the people, that God wyll rather loke vpon his owne louynge mercy and the godlynes of few, the vpon the wydded synnes of many.
- Chap. IX. Tokens of the tyme and punysshment for to come. Visions are shewed vnto Esdras.
- Chap. X. A communicaciō betwixte Esdras, and the woman that appeared vnto him.

The first. Chap.

- Chap. XI. XII. XIII. Of certayne visions and the interpretationes therof.
- Chap. XIII. God appeareth vnto Esdras in the bush, talketh with him, and cōmaundeth him what he shal doo.
- Chap. XV. God sheweth Esdras the punysshment that he wyl sende vpon the synfull people, and cōmaundeth him to tell them the same.
- Chap. XVI. Punysshment vpon the Genthen, and how the people of God shal behaue them selues therein.

The first Chapter.



The seconde boke of & prophet Esdras: (& sonne of Saraias, the sonne of Azarias, & sonne of Zelchia, & sonne of Sallū, the sonne of Saboc, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias, the sonne of Maraioth, the sonne of Sarabias, the sonne of Vzi, the sonne of Boccus, the sonne of Abisū, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui) which was prisoner in the lande of the Medes, in the raigne of Artaxerxes kynge of persia.

And the worde of the LORDE came vnto me, sayenge: Go thy waye & shew my people their synfull dedes, & their childien their wickedneses, which they haue done against me, that they maye tell their childers childre the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me, & haue offred vnto straunge goddes. Am not I euen he, that brought them out of the lande of Egypte, from the house of bondage? But they haue prouoked me vnto wrath, & despyed my counsels. Pull thou out then the hayre of thy heade, and cast all euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge & nourture. How longe shal I forbear them, vnto whom I haue done so moch good? Many kynges haue I destroyed for their sakes: Pharaō wth his seruantes and all his power haue I smytten downe and slayne: All & nations haue I destroyed and roted out before them, and in & east haue I brought two landes and people to naught, euen Tyre & Sydon, and haue slayne all their enemies. Speake thou therfore vnto them, sayenge: Thus sayeth the LORDE: I led you thorow the see, and haue geuen you sure stretes sence the begynnynge. I gaue you Moses to be youre captayne, and Aaron to be the prest: I gaue you light in a piler of fyre, & greate wōders haue I done amōge you: yet haue ye forgotten me, sayeth the LORDE.

2

1. Esd. 7. a
2. Esd. 8. a

Esa. 48. a

B

Exo. 14. f

Nu. 21. d
Iosu. 8
10. & 12.

Exo. 14. f

Exo. 3. b
Nu. 18. 2
Exo. 13. d

The iij. boke of Esdras

C Thus sayeth the allmightie **LORDE**: I gaue you quales to eate, and tentes for your succoure: Neuertheles ye murmured, and ascribed not y victory of youre enemies vnto my name: yee this same daie do ye yet murmure. Where are the benefices, that I haue done for you? Whan ye were hongrie in the wilderness, dyd ye not crie vnto me: Why hast thou brought vs in to this wilderness, to kill vs? It had bene better for vs, to haue serued y Egipcians, then to dye in this wilderness. The had I pitie vpon youre mourninges, and gaue you Manna to eate. Ye are angels foode. Whā ye were thyrstie, dyd not I hew y hardstone, & caused water ynough to flowe thereout? For the heate, I conered you with y leaues of the trees. A good pleasure hath londe gaue I you: I cast out the Cananites, the Pheresites and Philistynes before you. What shal I do moire for you, saith the **LORDE**?

D Thus sayeth the Allmightie **LORDE**: Whan ye were in the wilderness, in the water of the Amorites, beyng a thyrst & blasphemynge my name, I gaue you not fyre for youre blasphemies, but cast a tre in to y water, and made the ryuer swete. What shal I do vnto the, O Jacob? Thou Juda woldest not obeye me. I wil turne me to another people, & vnto those will I geue my name, that they maye kepe my statutes. Seinge ye haue forsake me, I wil forsake you also. Whan ye desyre me to be gracious vnto you, I shal haue no mercy vpon you. Whan ye call vpon me, I wil not heare you. For ye haue defyled youre hādes with bloude, and youre fete are swift to commytt manslaughter. Ye haue not forsaken me (in a maner) but youre owne selues, sayeth the **LORDE**.

E Thus sayeth the Allmightie **LORDE**: haue I not prayed you, as a father his sonnes, as a mother hir daughters, and as a noisse hir yonge babes, that ye wolde be my people, and I shulde be youre God: that ye wolde be my children, and I shulde be youre owne father? I gathered you together, as an henne gathereth hir chickens vnder hir wynges. But now what shal I do vnto you? I shal cast you out fro my face. Whan ye offere vnto me, I shal turne my face from you: for youre solempne feast dayes, youre new moones and youre circumcisions haue I forsaken. I sent vnto you my seruantes the prophetes, whom ye haue taken and slayne, and tome their bodies in peces, whose bloude I wyll requyre of youre handes, sayeth the **LORDE**.

The ij. Chap. Ho. ix.

Thus sayeth the Allmightie **LORDE**: I your house must be desolate. I wil cast you out as the wynde doth y strawe: youre children shal not be frutefull, for they haue despyed my commaundement, and done y thinge y is euell before me. Your houses wil I geue vnto a people y shal come, and they y neuer herde me, shal beleue in me: & they vnto whō I neuer shewed token, shal do the thinge y I comaunde thē. They haue sene no prophetes, yet shal they call their synnes to remembrance, and knowlege thē. I repute me vnto the grace, that I wil do for the people which is to come, whose children reioyse in gladnes: & though they haue not sene me wth bodily eyes, yet in spiere they beleue the thinge that I saye. And now brother, beholde what greates worshipec, and se y people that cometh from the east, vnto whom I wyll geue the dukedome of Abraham, Isaac and Jacob, of Oseas, Amos, and Micheas, of Joel, Abdy, Jonas, Naum and Abacuc, of Sophony, Aggeus, Zachary and Malachy, which is called also an angel (or messānger) of the **LORDE**.

The II. Chapter.

Ihus sayeth the **LORDE**: I brought this people out of bondage, I gaue thē my comaundementes by my seruantes y prophetes, whom they wolde not heare, but despyed my counsels. The mother that bare them, sayeth vnto them: Go youre waye ye children, for I am a wyddow & forsaken: I brought you vp with gladnesse, but with sorow and heuynies haue I lost you: for ye haue synned before the **LORDE** y^s God, and done y thinge that is euell before him. But what shal I now do vnto you? I am a wyddow and forsake: go youre waye (o my children) and are mercy of the **LORDE**. As for me O father, I call vpon the for a wytnesse ouer the mother of these childre, which wolde not kepe my couenaunt: y thou bringe them to confucion, and their mother to a spoyle, that she beare no moire. Let their names be scatred abroad amonge the heithen, let them be put out of the earth, for they haue thought scoins of my couenaunt.

Wo be vnto the Assur, thou that hydest the vnrighteous by the. Thou wicked people, remembre what I dyd vnto Sodom and Gomorre, whose land is turned to pitch and asphes. Euen so also wyll I do vnto all them, that heare me not, sayeth the Allmightie **LORDE**. Thus sayeth the **LORDE** vnto Esdras: Tell my people, y I will geue them the kyngdome of Ierusalem, which I wol-

The iiii. booke of Esdras.

de haue geuen vnto Israel. Their glory also wyl I take vnto me, and geue them the euer lastyng tabernacles, which I had prepared for those.

The tre of life shalbe vnto them a swete smellyng oymment: they shal nether labour ne be weery. Go ye youre waye, & ye shall receaue it. Praye for yo^r selues a few dayes, that they maye dwell therein. Now is the kyngdome prepared for you, therfore watch. Take heaue and earth to wytnesse, for I haue broken the euell in peces, and created the good, for I lyue sayeth y^e LORDE. Mother embrace thy childien, and brynge them vp with gladnes: make their fete as fast as a piler, for I haue chosen the, sayeth the LORDE.

C And those that be deed wyl I raise vp agayne from their places, and brynge them out of y^e graues, for I haue knowne my name in Israel. Feare not thou mother of the childien, for I haue chosen the, sayeth the LORDE. And for thy helpe I shal sende the my seruantes Esay and Jeremy, after whose counsell I haue sanctified & prepared for the, xij. trees with dyuerse frutes, and as many welles flowinge with mylk and hony, & seven mountaynes, wher vpon there growe roses and lilies, wherin I wyl fyll my childien with ioye. Execute iustice for the wyddowe, be iudge for the fatherlesse: geue to y^e poore: defende the comfortlesse: clothe the naked: heale the wounded and sick: laugh not a lame man to scorne: defende the crepell, and let the blinde come in to y^e sight of my clearnes. Repe the olde & yonge within thy walles: where so euer thou fyndest the deed, take them, and burye them, and I shal geue the the first place in my resurreccion. Holde styll (O my people) and take y^e rest, for thy quietnes is come. Feede thy childien O thou good noysse, stablish their fete: As for the seruantes whom I haue geuen the, there shal not one of them perishe, for I wyl seke the from thy nombre, were not thyself.

Tobias d

D For when the daye of trouble and heuynes commeth, other shal wepe and be sorowfull, but thou shalt be merry and plenteous. The heithen shalbe gelous, but they shalbe able to do nothyng agaynst the, sayeth the LORDE. My handes shal cover the, so that thy childien shal not se the fyre euerlastinge. Be ioyfull O thou mother with thy childien, for I wyl deliuer the, sayeth the LORDE. Remembre thy deed childien, for I shal brynge them out of the earth, and shew mercy vnto them, for I am mercifull, sayeth the LORDE. Allmightie.

The ii. Chap.

Embrace thy childien, vntyll I come and shew mercy vnto them, for my welles runne ouer, and my grace shal not fayle. I Esdras receaued a charge of the LORDE vpon the mount Oreb, that I shulde go vnto Israel. But when I came vnto the, they set me at naught, and despysed the commaundment of y^e LORDE. And therfore I saye vnto you O ye heithen, that heare and understonde: Loke for youre shepherde, he shal geue you euerlastinge rest: for he is nye at hande, that shal come in the ende of the worlde. Be ready to the rewarde of the kyngdome, for the euerlastinge light shal shyne vpon you for euermore. Flee the shadowe of this worlde, receaue the ioyfulnes of youre glory. I testifie my sauoure openly: O receaue the gift y^e is geuen you, and be glad, geuyng thanks vnto him, that hath called you to the heauenly kyngdome. Arise vp, and stonde fast: beholde the nombre of those that be sealed in the feast of the LORDE, which are departed from the shadowe of the worlde, and haue receaued glorious garmetes of the LORDE. Take thy nombre O Sion, and shutt vp thy purified, which haue fulfilled the lawe of the LORDE. The nombre of thy childien whom thou longedest for, is fulfilled: beseeke the power of the LORDE, that thy people which haue bene called from the begynnynge, maye be halowed.

I Esdras sawe vpon the mount Sion a greate people, whom I coude not nombre, & they all praysed the LORDE with songes of thankesgeuyng. And in the myddst of the there was a yonge man of an hye stature, more excellent then all they, and vpon euery one of their heades he sett a crowne, and was euer hygher and hygher, which I marueled at greatly. So I axed y^e angell, & sayde: Syr, what are these? He answered and sayde vnto me: These be they, that haue put of the mortall clothinge and put on the immortall, and haue testified & knowleged the name of God. Now are they crowned, and receaue the rewarde.

Apo. 7. c

Then sayde I vnto the angell: what yonge personne is it, that crowneth them, & geueth them the palmes in their handes? So he answered and sayde vnto me: It is y^e sonne of God, whom they haue knowleged in the worlde. Then beganne I greatly to commend them, that stode so stilly for the name of the LORDE. And so the angell sayde vnto me: Go thy waye, and tell my people, what maner of thynges and how greate wondrous of the LORDE thy God, thou hast sene.

The iij. booke of Esdras.

The III. Chapter.

A In the thirtie yeare of the fall of the cite, I was at Babilon ⁊ laye troubled vps my bed, ⁊ my thoughtes came vp ouer my hert: for I sawe y^e desolacion of Sion, ⁊ the plenteous wealth of them y^e dwelt at Babilon: ⁊ my spiete was sore moued, so that I begane to speake fearfull wordes to the most hyest, and sayde: O LORDE, thou spakest at the begynnyng, whan thou plantedst y^e earth (and that thy self alone) and gauest commaundement vnto y^e people, and a body vnto Adam, which was a creature of thy handes, and hast brethed in him the breath of life: and so he lyued before the, and thou leddest him in to paradysse, which gardē of pleasure thy right hande had planted, or euer the earth was made. And vnto him thou gauest commaundement to loue y^e waye, which he transgressed, ⁊ immediately thou appoyntedest death in him, and in his generacions. Of him came nacions, trybes, people ⁊ kynneddes out of nombie. And euery people walked after their owne wil, and dyd nyce thinges before the: and as for thy commaundementes, they despyfed them.

Gen. 2. b

Gen. 6. b

Gen. 7. b

B But in proceffe of tyme thou broughtest the water floude, vpon those that dwelt in the worlde, and destroydest them. And like as the death was in Adam, so was the water floude also in these. Neuertheles one of them thou leftest: namely, Noe with his housholde, of whom come all righteous mē. And it happened that, whan they y^e dwelt vpon the earth, beganne to multiplie, and had gotten many children, and were a grea- te people, they beganne to be more vngodly then the first.

Gen. 12. 13

Gen. 21. a

Gen. 25. c

Gen. 21. a

Now whan they all lyued so wickedly before the, thou didest choseth a man from amonge them, whose name was Abram. Him thou louedest, and vnto him only thou shewedest thy wyll, and maydest an euerlasting covenauent with him, promysinge him, that thou woldest neuer forsake his sede. And vnto him thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou didest choseth him, and put backe Esau. And so Jacob became a grea- te multitude.

Exo. 19. a

Deut. 4. b

C And it happened that whā thou leddest his sede out of Egypte, thou broughtest the vnto the mount Sion, bowinge downe the heauens, settinge fast the earth, mouyng the grounde, makynge the depthes to shake, and troublynge the worlde: And thy glo-

The iij. Chap. Fo. r.

ry wente thorow foure portes of fyre, and earth quakes, and wyndes and colde: that thou mightest geue the lawe vnto the sede of Jacob, and diligence vnto the generaciō of Israel.

And yet tokest thou not awaye from the that wicked hert, that thy lawe might byn- ge forth frute in them. For the first Adam bare a wicked hert, transgressed, and was euer come, and so be all they y^e are borne of him. Thus remayned weaknes with the lawe in the hert of the people, with the wickednesse of the rote: so that the good departed awaye, and the euell abode still. So the tymes passed awaye, and the yeares were broughte to an ende. Then didest thou raise the vp a seruant called David, whom thou commaundest to buylde a cite vnto thy name, and to offere vp incense and sacrifice vnto the therein. This was done now many yeares.

Rom. 9. a

1. Re. 16. c

2. Re. 15. a

D Then the inhabiteurs of the cite forsoke the, and in all thinges dyd euē as Adam and all his generacions had done: for they also had a wicked hert. And so thou gauest thy cite ouer in to the handes of thine enemies. Are they of Babilon then better and more righteous then thy people, y^e they shal therefore haue the domynion of Sion? For whan I came there, and sawe their vngodlynes, and so grea- te wickednesse, that it coude not be nombred: yee whan my soule sawe so many euell doers (in y^e xxx. yeare) my hert sayled me, for I sawe, how thou suffrest them in soch vngodlynes, and sparest y^e wicked doers: but thine owne people hast thou roted out, and preserued thine enemies, ⁊ this hast thou not shewed me.

E I cannot perceaue how this happeneth. Do they of Babilon then better, then they of Sion? Or is there eny other people, y^e knoweth the, sauynge the people of Israel? Or what generacion hath so beleued y^e couenautes, as Jacob? And yet their rewarde appeareth not, and their labō hath no frute. For I haue gone here and there thorow the heithē, ⁊ I se, y^e they be ryche ⁊ wealthy, ⁊ thynke not vpon y^e commaundementes. Weye thou therefore oure wickednesse now in y^e balaunce, and theirs also that dwell in the worlde, and so shal thy name be nowhere founde but in Israel. Or where is there a people vpon earth, y^e hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and heithen.

The III. Chapter.

B iiii

The iiij. booke of Esdras

And the angell that was sent vnto me (whose name was Uriel) gaue me answer, and sayde: Thy hert hath takē to moch vpon it in this worlde, and thou thinkest to comprehend the waye of the hyst. Then sayde I: yee my lord. And he answered me, and sayde: I am sent to shewe the thre wayes, and to sett forth thre symilitudes before the: wherof yf thou canst declare me one, I wil shewe the also the waye, that thou desirest to se, and I shal shewe the from whence the wicked hert commeth. And I sayde: tell on my LORDE. Then sayde he vnto me: Go thy waye, weye me the weight of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou soch of me? And he sayde vnto me: If I shulde are the, how depe dwellinges are in the see? Or how greate water springes are vpon y firmamēt? Or how greates water springes are in the begynnyng of the depe? Or which are the outgoinges of Paradise? peradventure thou woldest saye vnto me: I neuer wente downe yet in to y depe ner hell, nether dyd I euer clyme vp in to heauen. Neuertheles now haue I ared the but onely of fyre and wynde and of the daye, where thorow thou hast traauayled, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

B He sayde morouer vnto me: Thine owne thinges, and soch as are growne vp with y, canst thou not knowe: how shulde thy vessel then be able to cōprehende the waye of the hyst, and now outwardly in the corrupte worlde, to vnderstōde the corrupcion y is euident in my sight. The sayde I vnto him: It were better that we were not at all, the that we shulde lyne in wickednesse, and to suffer, and not to knowe wherfore. He answered me, and sayde: I wete in a wod, and the trees toke soch a deuycce and sayde: Come let vs go, and fight agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddes.

The floudes of the see also in lyke maner toke this deuycce, and sayde: Come, let vs go vp, and fight agaynst the trees of the wod, that we maye make oure londe the wyder. The thought and deuycce of the wod was but vayne and nothinge worth, for the fyre came, and consumed the wod: The thought of the floudes of the see came likewise to naught also, for the sonde stode vp and stopped them.

The iiij. Chap.

If thou were iudge now betwyxe these two, whom woldest thou iustifie, or whom woldest thou cōdemne? I answered and sayde: Verely it is a foolish thought that they both haue deuysed. For the grounde is geuen vnto the wod, and the see also hath his place to beare his floudes. Then answered he me and sayde: Thou hast geuen a right iudgment, why iudgest thou not thy self also? For like as the grounde is geuen vnto the wod, and the see to his floudes: euen so they that dwell vpon earth, maye vnderstōde nothinge, but that which is vpon earth: and he that dwelleth aboue the heauens, maye onely vnderstōde the thinges, that are aboue the heauens. Then answered I and sayde: I beseeke the LORDE let me haue vnderstōdinge: for it was not my mynde to be curious of thy hye thinges, but of soch as we daylie medle with all: namely, wherfore that Israel is blasphemed of the heithen, and for what cause the people (whom thou euer hast loued) is geuen ouer, to be punysshed of vngodly nacōs, and why the lawe of oure fathers is brought to naught, and the wyrtten couenantes come to none effecte, and we passe awaye out of the worlde as the greshopers, and oure life is a very feare, and we are not worthy to optayne mercy. What wyl he do then vnto his name, which is called vpon ouer vs? Of these thinges haue I ared question.

Then answered he me and sayde: The more thou searchest, the more thou shalt marvel, for the worlde hasteth fast to passe awaye, and can not comprehend the thinges, that are promysed for the righteous in tyme to come, for this worlde is full of vnrighteousnesse and weaknes.

But as concernynge the thinges wherof thou arest me, I wyl tell the. The euell is sowne, but the destruccō therof is not yet come. If the euell now that is sowne, be not turned vpsyde downe, and yf the place where y euell is sowne, passe not awaye, then can not the thinge come y is sowne with y good. For the come of euell seide hath bene sowne in the hert of man from the begynnyng, and how moch vngodlynes hath he brought vp vnto this tyme: and how moch shal he yet brynge forth, vntyll he come in to the barne?

Pondie now by thy self, whā y come of euell seide is cutt downe, how greate a barne shal it fyll? I answered and sayde: How and whā shal these thinges come to passe? Wherfore are y yeares few and euell? And he answered me, sayēge: Haist not thou to moch vpon the hyst, for thy haistynes to be aboue him

Es. 55. c
Ioh. 1. c
1. Cor. 2. b

1. Ioh. 5. c

Iud. 9. b
2. Par. 35. c

The iij. booke of Esdras.

is but in vayne, thou makest to moch a doo. Dyd not þe soules also of the righteous are question of these thinges in their holynes, sayenge: How longe shal I hope of this fashion: Whan commeth the frute of my barne, and my rewarde: And vpo this Jeremiel the archangel gaue them answeere, and sayde: *Apoc. 6. b* Euē whan the nombre of the sedes is fylled in you: for he hath weyed the worlde in the balaunce: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfilled. Then answered I and sayde: O LORDE LORDE, now are we all full of synne, and for oure sake peraduenture it is not, that the barne of the righteous shall not be fylled, because of the synnes of the that dwell vpon earth.

S So he answered me, and sayde: Go þe waye to a woman with childe, and are her, when she hath fulfilled hir ix. monethes, yf hir childe shal be borne, yf byrth eny longer within her. The sayde I: No LORDE, that can she not. And he sayde vnto me: In hell the secreete places of soules are like þe preuy chamber of a woman. For like as a woman that trauayleth, maketh haist, whan the tyme & necessite of the byrth is at hande: Euē so doth she haist to deliuer it that is commytted vnto her. Loke what thou desirest to se, it shal be shewed the from the begynnynge. Then answered I and sayde: Yf I haue founde fauoure in thy sight, and yf it be possible, and yf I be mete therfore, shewe me then, whether there be more to come the is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

G And he saide vnto me: Stonde vp vpo þe right syde, and I shal expounde the synnilitude vnto the. So I stode, and beholde, an whore burnynge ouer wente ouer before me: it happened þe whan the flamme was gone by, the smoke had the vpper hande. After this the re wete ouer before me a watery cloude, and sent downe moch rayne w a storme: and whan the stormy rayne was past, the droppes remained still. Then sayde he vnto me: like as the rayne is more then the droppes, and as the fyre excedeth the smoke, euen so þe measure of the thinges that are past, hath the vpper hande. Then wente the droppes and the smoke aboue: and I prayed and sayde: Maye I lyue (chynkest thou) vntyll that tyme: Or what shall happen in those dayes: He answered me, and sayde: As for the tokes wherof thou axest me, I maye tell the of the in a parte: but as touchinge þe life, I maye

*Some re.
de my life*

The v. Chap. Ho. xi.

not shewe the, for I am not sent therfore.

The V. Chapter.

Wherthelesse, as concernynge the tokens, mark this: Beholde, the dayes shal come, that they which dwell vpon earth, shalbe take in a greate nombre, and the waye of the trueth shalbe hyd, and the lode shalbe baren from faith: but iniquyte shal haue the vpper hande, like as thou hast sene now, and as thou hast herde longe agoo. And the londe that thou seist now to haue rule, shalt thou shortly se waiste. But yf God graunte the to lyue, thou shalt se after þe thirde trompet, that the Sonne shal sodenly shyne agayne in the night, and the Moone thre tymes in the daye, and bloude shal droppe out of wodd, and the stone shal geue his voyce, and the people shalbe iniquyte: and euen he shal rule, whom they hope not that dwell vpon earth, and the soules shal flye, and the Sodomitish see shal cast out his fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce therof.

There shalbe a confucion also in many places, and the fyre shal be oft sent agayne, and the wyld beasts shal go their waye, and menstruous women shal beare monsters, and salt waters shalbe founde in the swete: one frende shal fight agaynst another: then shal all wyte and vnderstandinge be hyd and put asyde in to their secreete places, and shalbe sought of many, and yet not be founde: then shal vnrigheteousnes and voluptuousnes haue the vpperhande vpon earth. One lande also shal be another, and saye: Is righteousnes gone thorow the: And it shal saye: No. At the same tyme shal men hope, but nothynge optayne: they shal labour, but their wayes shall not prospere.

To shewe the soch tokens I haue leue, and yf thou wylt praye agayne, and wepe as now, and fast seuen dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulness wente thorow all my body, and my mynde was feble and carefull, so that I almost swowned withall. So the angell that was come to talke with me, helde me, comforted me, and sett me vp vpon my fete.

And in the seconde night it happened, þe Salathiel the capytayne of the people came vnto me, sayenge: Where hast thou bene: and why is thy countenance so heuy: Knowest thou not, þe Israel is commytted vnto the, in the londe of their captynyte: Vp then, and eate, and forsake vs not, as the shepherds

Mat. 24. 2

The iiii. booke of Esdras

that leaneeth his flock in the handes of wicked wolues. Then sayde I vnto him: Go thy waye fro me, and come not nye me: & he herde it, and as I sayde, so wete he his waye fro me. And so I fasted seuen dayes, mournynge and wepyng, like as Oriell the angell commaunded me. And after seuen dayes it happened, that I thoughtes of my hert were very greuous vnto me agayne, & my soule receaued I spirite of vnderstandynge, & I begane to talke wth the most hyest agayne, and sayde: O LORDE LORDE, of euery wode of I earth & of all the trees therof, thou hast chosen I one onely vynyarde: and of all londes of the whole worlde thou hast chosen the one pytt: and of all floures of the grounde thou hast chosen the one lylie: and of all the depthes of the see thou hast fylled the one ryuer: and of all builded cities thou hast halowed Sion vnto thy self: and of all I foules that are created, thou hast named the one doue: and of all the catell I are made, thou hast prouyded I one shepe: & amōge all I multitudes of folkes thou hast gotten the one people, and vnto this people whom thou louedest, thou gauest a lawe, I is proued of all.

D And now O LORDE, why hast thou geue this one people ouer vnto many: & vpon the one rote thou hast prepared other, and why hast thou scared I one onely people amonge many: which treade the downe, yee which haue euer withstonde I promyses, & neuer beleued I couenautes: And though thou werest enemye vnto I people, yet shuldest thou punyssh the wth thine owne handes. Now whā I had spokē these wordes, the angell I came to me I night afore, was sit vnto me, & sayde vnto me: Heare me, & herkē to I thinge I I saye, & I shal tell I more. And I sayed: Speake on my LORDE. The sayde he vnto me: Thou art sore vexed & troubled for Israels sake. Lenest thou I people better, then him I made them: And I sayde: No LORDE, but of very grefe & cōpassion haue I spokē. For my reynes payne me euery houre, because I wolde haue experience of the waye of the most hyest, and to seke out parte of his iudgment. And he sayde vnto me: that thou mayest not. And I sayde: wherfore LORDE: Where vnto was I berne then: Or why was not my mothers childbed then my graue: So had I not sene the mysery and trouble of Jacob, and the traualle of my people of Israel.

E And he sayde vnto me: Tōbie me I thinges, I are not yet come: gather me together I droppes, that are scared abrode: make me I floures grene agayne, I are wythered: opē

The v. Chap.

me the thinge that is closed: and bringe me forth the wyndes, that are shutt vp: Shewe me the ymage of a voyce, and then shal I declare the the thinge, that thou labourrest to knowe. And I sayde: O LORDE LORDE, who maye knowe these thinges, but he that hath not his dwellynge wth me: As for me, I am vnwyse: how maye I the speake of the se thinges, wherof thou axest me: The sayde he vnto me: like as thou canst do none of the se thinges I I haue spoken of: Euen so canst thou not synde out my iudgment, or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde O LORDE, yet art thou nye vnto them that haue no ende: and what shal they do that haue bene before me, or we that be now, or they that shal come after vs: And he sayde vnto me: I wyl lycken my iudgment vnto a ryng. Like as there is no slacknesse of the last, euen so is there no swiftnesse of the first. So I answered & sayde: Coudest thou not make those (that haue bene made, and that be now, and that are foe to come) in one, that thou mightest shewe thy iudgment the sooner.

Then answered he me and sayde: The creature maye not haist aboue the maker, nether maye the worlde holdethē at once, that shal be created.

And I sayde: How hast thou sayde then vnto thy seruauant, that thou lyuynge maker hast made the creature lyuynge at once, & the creature bare it: eue so might it now also beare them that be present, at once. And he sayde vnto me: Are the childbed of a womā, and saye vnto her: If thou bringest forth childrē, why doest thou it not together, but one after another: Praye her therfore, to brynge forth ten children at once. And I sayde: she can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I geuen a childbed vnto the earth, for those that be sowne vpon it by proesse of tyme. For like as a yonge childe maye not brynge forth the thinges that belonge to the aged, euen so haue I ordered the worlde which I made.

And I axed and sayde: Seynge thou hast now geue me a waye, I wyl speake before I: for oure mother of whō thou hast tolde me, is yet yonge, & now she draweth nye vnto age. He answered me & sayde: Are a woman that beareth children, & she shal tell the. Saye vnto her: wherfore are not they (whom thou hast now brought forth) like those that were before the, but lesse of stature: And she shal answer the: They I be boine in the youth

The iij. boke of Esdras.

of strenght, are of one fashion: and they that are borne in the tyme of age (whan the childes bedd sayleth) are other wyse. Considre now thy self, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, and haue passed ouer the strenght of youth. Then sayde I: LORDE I beseeke the, yf I haue founde fauoure in thy sight, shewe thy seruauunt, by whom doest thou vyset thy creature?

The VI. Chapter.

AND he sayde vnto me: In the begynnyng whan the grounde was made, before the worlde stode, or euer yf wyndes blew, before it thondred and lightened, or euer the foundations of Paradise were layed, before the sayre floures were sene, or euer the moueable powers were stablised, before yf innumerable multitudes of angels were gathered together, or euer yf highnesses of yf ayre were listred vp, afoire yf incasures of the firmament were named, or euer yf chymneys in Sion were hote, and or the presente yeares were sought out, and or euer the inuencions of them yf now synne, were put asyde, before they were sealed that now gather faith for a treasure: then dyd I considre and pondre all these thinges, and they all were made thoro me, and thoro none other: by me also they be ended, and by none other.

Then answered I and sayde: which shal be the partyngge asunder of the tymes? Or whan shalbe the ende of the first, and the begynnyng of it that foloweth? And he sayde vnto me: From Abrahā vnto Isaac, whā Jacob & Esau were borne of him, Jacobs hande helde first the heale of Esau: for Esau is the ende of this worlde, and Jacob is the begynnyng of it that foloweth. The hande of man betwixte the heale and the hande. Other question (Esdras) art thou not.

B I answered then and sayde: O LORDE, yf I haue founde fauoure in thy sight, I beseeke the, shewe thy seruauunt the ende of thy tokens, wherof thou shewdest me parte the last night. So he answered and sayde vnto me: Stode vp vpon thy fete, and heare the perfecte voyce and sounde. There shal come a greete mocion, but yf place where thou stoddest shal not be moued. And therfore whan thou hearest the wordes, be not afrayed: for of the ende shal the worde and foundation of yf earth be vnderstonde. And why? the worde therof trembleth and qua-

The vi. Chap. Fo. xij.

kereth, for it knoweth, that it must be chaunged at the ende. And it happened, that whā I had herde it, I stode vp vpon my fete and herkened: and beholde, there was a voyce yf spake, and the sounde of it was like the sounde of many waters, and it sayde. Beholde, yf dayes come, yf I wyl begynne to drawe nye, and to vyset them that dwell vpon earth, and wyl begynne to make inquisicion of them, what they be yf haue hurte equyte & vnrighteousnes, and whan the lowe estate of Sion shalbe fulfilled: and whan the worlde, that shal vanish awaye, shalbe ouersealed, then wyl I do these tokens.

The bookes shalbe opened before the firmament, and they shal se all together, & the children of a yeare olde shal speake w their voyces: the womē with childe shal brynge forth vntymely children of thie or foure monethes olde, and they shal lyue, and be raysed vp: & sodely shal the sowne places appere as the vnsworne, the full store houses shal sodenly be founde emptie, and the trompett shal geue a sounde, which whā euery man heareth, they shalbe haistely afrayed. At that tyme shal frendes fight one agaynst another like enemies, and the earth shal stonde in feare with them.

Mat. 10. 6
Mich. 7. 2

The springes of the welles shal stonde styll, and in thre houres they shal not renne. Who so euer remayneth from all these thinges that I haue tolde the, shal escape, and se my saluacion, and the ende of youre worlde. And the men that are receaued, shal se it, they that haue not tasted death fro their byrth: and the hert of the indwellers shalbe chaunged, and turned into another meanyngge: for euell shalbe put out, and disceate shalbe quenched. As for faith, it shal flourish, corruption shalbe ouercome: and the truethe, which hath bene so longe without frute, shalbe declared.

And it happened whan he talked w me, that I loked demurely vpon him, before whō I stode, and these wordes sayde he vnto me: I am come to shewe yf, the tyme of yf night for to come.

If thou wilt praye yet more, and fast seuen dayes agayne, I shal tel the more thinges, & greater then before: for thy voyce is herde before the hyst: for why? the Nightie hath sene thy righteous dealingge, he hath sene al so thy chastite, which thou hast had euer sence thy youth: and therfore hath he sent me to shewe the all these thinges, and to saye vnto the: Be of good comfote, and feare not, and haist not with yf tymes that are past to

D

The iij. boke of Esdras

thynke vayne thinges, and make no haist of the latter tymes.

And it happened after this, **I** wepte agayne, and fasted seven dayes in like maner, that I might fulfill the thre weekes, which he tolde me. In the eight night was my hert vered within me agayne, and I beganne to speake before the **h**eyest: for my spiete was greatly set on fyre, and my soule was in distresse, and I sayde: **O** LORDE, thou spakest vnto thy creature from the begynnynge (even the first daye) and saydest: Let heauen and earth be made, and thy worde was a perfecte worke. And then was there the spiete, and the darcknesse were yet on euery syde, and silence: there was no mans voyce as yet from the. Then commaundedst thou a fayre light to come forth out of thy treasures, that thy worke might appeare and be seene.

Gen. 1.2

E Upon the seconde daye thou maydest the spiete of the firmament, and commaundedst it to parte asunder & to make a deuysion betwixte the waters, that the one parte might remayne aboue, and the other beneth. Upon the thirde daye thou broughtest to passe, & the waters were gathered in the seventh parte of the earth: Sixe partes hast thou dried vp, and kepte them, to the intent **h** men might sowe and occupie husbandrie therein. As soone as thy worde wente forth, the worke was made. For immediatly there was greate innumerable frute, & many dyuerse pleasures & desyres of temptacion, floures of chaungeable coloure and smell, and this was done the thirde daye.

Deu. 4. c

Upon the fourth daye thou commaundedst that the Sonne shulde geue his shyne, and **h** Moone hir light: the starres didest thou sett in ordie, and gauest them a charge, to do seruyce even vnto man, that was for to be made. Vpon the fift daye thou saydest vnto the seventh parte (where the waters were gathered that they shulde bringe forth diuerse beastes, foules and fishes. And so it came to passe, that the donne water and without soule, brought forth luyng beastes at the commaundement of God, that all people might prayse thy wonderous workes. Then didest thou preserue two foules, **y** one thou caldest Enoch and the other Lewiathan, and didest separate the one from the other: for the seventh parte (namely, where the water was gathered together) might not holde them both. Vnto Enoch thou gauest one parte, which was dried vp the thirde daye, that he shulde dwell in the same parte, wherein are a thousande hilles. But vnto Lewiathan thou

The vij. Chap.

gauest the seventh parte, namely the moyst, and hast kepte him to deuoure what thou wylt, and when.

Upon the sixte daye thou gauest commaundement vnto the earth, that before the it shulde bringe forth beastes, catell and all **h** crepe, & (besydes this) Adam also, whom thou maydest lorde of all thy creatures: Of him come we all, and the people also, whom thou hast chosen specially vnto thy self. All this haue I sayde now and spoken before the, that I might shewe, how that the worlde is made for oure sakes. As for the other people which also come of Adam, thou hast sayde that they are nothinge, but be like a speele, and hast licenced the abundaunce of them vnto a droppe (that falleth) from the rose of the house.

And now (**O** LORDE) the **h**eyth which haue euer bene reputed as nothinge, haue begonne to be lordes ouer vs, and to deuoure vs: but wether thy people (whom thou hast called **h** first borne, thy only begotten, and thy seruent lorer) are geuen in to their handes and power. If the worlde now be made for oure sakes, why haue we not the inheritaunce in possession with the worlde? How longe shal this endure?

The VII. Chapter.

When it happened after that I had spoken out these wordes, there was sent vnto me an angell (which had bene by me also the nightes afore) and he sayde vnto me: Vpon Esdras, and heare the wordes that I am come to tell the. And I sayde: speake on LORDE my God. **T**he sayde he vnto me: The see is sett in a wyde place, & it might be deepe and greate: but the intraunce is narrow and small like a ryuer. For who wolde go in to the see, to loke vpon it, and to rule it? If he wente not thorow the narrow, how might he come into the brode?

Item, another. A cite is buylde and sett vpon a brode felde, and is full of all goodes: the intraunce is narrow and sodane, like as yf there were a fyre at the right hande, and a deepe water at the left, and as it were onely one strate path betwixte the both, so small, that there coude but one man go there.

If this cite now were geuen to an heye, & he neuer wente thorow this parlous waye, how wolde he receaue his inheritaunce? And I sayde: It is so, LORDE. Then sayde he: Euen so is Israel also a porcion. And why? for their sakes haue I made the worlde: & when Adam trasgressed my statutes, then was **h** thinge iudged that was done. Then were **h** intraunces of the worlde made narrow, full

The iij. boke of Esdras

of sorrow and trauaile: They are but few & euell, full of paires and laboure. For the in traunces of the fore worlde were wyde and sure, and brought immortall frute.

B If they now which are entred in to this worlde, maye not comprehend these straye and vayne thinges, moch lesse maye they comprehend and vnderstonde the secreete thinges: Why disquietest thou thy self then, seynge thou art but a corruptible mā: And what woldest thou knowe, where as thou art but mortall: And why hast thou not receaued in to thine hert the thinge that is for to come, but that is present?

Deut. 9. a The sayde J: **O** LORDE LORDE, thou hast ordered in thy lawe, that the righteous shulde inheret these thinges, but that the vnfaithfull and vngodly shulde perishe. Neuertheles the righteous shall suffre straye thinges, and hope for wyde: for they that haue lyued vngodly & suffred straye thinges, shall not se the wyde.

And he saide vnto me: There is no iudge aboue God, and none that hath vnderston- dinge aboue the hyst. For there be many that perishe, because they despyse y^e lawe of God that is sett before them. For God hath geuen straye commaundement to such as come, that they knowe what they do, and how they shulde lyue: and yf they kepte this, they shulde not be punished.

Neuertheles they were not obedient vnto him, but spake agaynst him: ymagined vayne thinges, & purposed to synne, and sayde morouer, that there was no God, & that God regarded it not. His wayes haue they not knowne, his lawe haue they despyed, & denyed his promyses: in his statutes & ordinaunces haue they not bene faithfull & stedfast, and haue not perfourmed his workes.

C And therfore Esdras, vnto the full, plenty: and to the emptye, emptynesse. Beholde, the tyme shal come, & these tokens which I haue tolde the, shal come to passe, & the bryde shal appeare: & the earth & now passeth awaye, shalbe shewed: & whoso euer is deliuered from y^e foresayde euels, shal se my wo- ders. For my sonne Iesus shal be openly declared, wth those that be wth him: & they that remayne, shal be mery in foure hundred yeares.

After these same yeares shall my sonne Christ dye, and all men that haue life: and y^e worlde shalbe turned in to the olde sylence seven dayes, like as in the fore iudgmentes, so that no man shal remayne. And after seuen dayes, the worlde that yet awaketh not, shalbe raysed vp, & shal dye corrupte. And

The viij. Chap. Fo. xij.

the earth shal restore those that haue slepte in her, and so shall the dust those that dwell in sylence, and the secreete places shal deliuer those that be committed vnto them. And y^e most hyst shal be openly declared vpon the seate of iudgment, & all misery shal vanysh awaye, and longe suffringe shalbe gathered together. But the iudgment shal contynue, y^e trueth shal remayne, and faith shal waite ströge, the worke shal folowe, and the reward shall be shewed, the righteousnesse shall watch, and the vnrighteousnesse shall beare no rule.

Then sayde J: Abraham prayed first for the Sodomites, & Moses for the fathers that synned in the wyldernes, & he that came after him for Israel, in y^e tyme of Achas and Samuel: and Dauid for y^e destruccion, and Salomon for them that came in to the Sanctuary, & Helias for those that receaued rayne, and for the deed, that he might lyue: and Ezechias for y^e people in the tyme of Sennacherib: & dyuerse other in like maner, which haue prayed for many.

Euen so now, seynge y^e corrupte is growne vp, and wickednes increased, and the righteous haue prayed for the vngodly, wherfore shal it not be so now also?

He answered me, and sayde: This present worlde is not y^e ende, thereremayneth moch honoure in it, therfore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and y^e begynnynge of the immortalite for to come, wherin all corrupcion vanysheth, all voluptuousnes is lowsed, all myssbeleue taken awaye, righteousness growne, and the verite spronge vp. Then shall no man be able to saue him that is destroyed, ner to oppresse him that hath gottē y^e victory. I answered the, & sayde: This is my first & last sayenge: y^e it had bene better, not to haue geuen the earth vnto Adam: or els whan it was geue him, to kepe him that he shulde not synne. For what profit is it for men now in this present tyme to lyue in heuynes, & after death to loke for punysshment: O thou Adā, what hast thou done: For though it was thou that synned, thou art not faile alone, but we all that come of the. For what profit is it vnto vs, yf there be promysed vs an immortall tyme, where as we meble wth deadly workes: & that there is promysed vs an everlasting hope, where as we of selues are euell & vayne: & y^e there are layed vp for vs dwellynge of health & fredome, where as we haue lyued euell: and that the woishipe of y^e hyst is kepte to defende them, which

D
Gen. 18. d
Exo. 32. c
1. Re. 24. b
2. Par. 6. c
3. Re. 17. a
4. Re. 18. and 19.

E

C

The iiii. booke of Esdras.

haue led a pacient life, where as we haue walked in y most wicked wayes of all: and that there shalbe shewed a paradysse, whose frute endureth for euer, wherein is fredome and medycyne, where as we shal not go in: for we haue walked in vnpleasaunt places: And that the faces of them which haue absteyned, shal shyne aboue the starres, where as oure faces shalbe black and darcke: For whyle we lyued and dyd vnrightheously, we considered not, that we shulde suffre therfore after death:

S The answered he me, and sayde: This is the consideracion z thought of the battayl, which man hath vpon earth: that yf he be ouercome, he shal suffre as thou hast sayde. But yf he gett the victory, he shal receaue the thinge that I saye. For this is the life, wherof Moses spake vnto the people, whyle he lyued, sayenge: Chose the life, that thou mayest lyue. Neuertheles they belened him not, nether the prophetes after h. m. No ner me which haue spoken vnto them, that heuynes shulde not reach vnto them to their destruction, like as roye is for to come ouer those, that haue suffred the selues to be enfourmed in saluacion.

I answered then z sayde: I knowe LORDE, that the hyst is mercyfull, in y he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walke in his lawe: and that he is pacient and longe sufferinge towarde those that haue synned in their workes: and that he is liberrall to geue where as it requyeth: and that he is of greate mercy, for he multiplieth his leuynge kyndnesses towarde those that are present, and that are past, and to them which are for to come. For yf he multiplie not his mercies, the worlde shal not be made lyuynge, with those that dwell therein: He geueth also, for yf he gaue not of his goodnesse, that they which haue done euell, might be eased, the ten thousande parte of men shulde not be made lyuynge. And yf the iudge forgane not those y be healed with his worde, and yf he wolde destroye y multitude that stryuet, there shulde be very few left in an innumerable multitude.

The VIII. Chapter.

And he answered me, sayenge: The most hyest made this worlde for many, but the worlde to come for few. I wyl tell the a symilitude, Esdras: As whan thou apest the earth, it shal saye vnto the, that it geueth moch mould, wherof erthen vessels are made, but litle of it y golde cōmeth of.

The viij. Chap.

Euen so is it with the worke of this worlde. There be many created, but few shall be preserved. Then answered I z sayde: Then shalowe vp the witt (thou soule) and deuoure the vnderstondinge, for thou art agreed to herten and to geue care, and wyllinge to prophecie: for thou hast no longer space given the, but only to lyue. O L O R D E, wilt thou not geue thy seruauent leue, y we maye praye before the, and that thou mayest geue sede vnto cure hert, and buylde oure vnderstondinge, that there maye come frute of it: and that euery one which is corrupte, and beareth the state and place of a man, maye lyue?

Matt. 20. b
and 21. b

For thou art alone, and we all are one workmanshipe of thy handes, like as thou hast sayde, and like as the body is fashioned now in the childebed, and thou geueth the mumbies, and thy creature is preserved in fyre and water: z ix. monethes doth thy worke suffre thy creature, which is fashioned in her: but the thinge that preserveth and it y is preserved, shal both be kepte together: z whan tyme is, the childebedd deliuereth y thinge, that is kepte and growne in her.

B For thou hast commaunded the brestes to genemylck vnto the frute, that the thinge which is created and fashioned, maye be nourished for a tyme: and then thou disposest and ordrest it with thy mercy, bryngest it vp with thy righteousnes, nurturest it in thy lawe, and resourmest it with thy vnderstondinge, mortificst it as thy creature, and makest it lyuynge as thy worke. Seinge then that thou destroyest him, which w so greate labours is created and fashioned thow thy commaundement, thou condest lyghely ordene also, that the thinge which is made, might be preserved.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sorry: and of thy inheritance, for whose cause I mourne: and of Israel, for whom I am wofull: and for Jacob, for whose sake I am greued: therefore begynne I to praye before the, for my self and for them, for I se the fall of vs, euen of vs, that dwell vpon earth. But I haue herbe the swiftnes of the iudge, which is to come: therfore heare my voyce, and vnderstode my wordes, and I shal speake before the.

C This is the begynnynge of the wordes of Esdras, before he was receaved: O L O R D E, thou that dwellest in euerlastyngnesse, whose eyes are lift vp in the ayre, whose stole is excedinge hye, whose glory and maiest-

The iiij. booke of Esdras

ty maye not be comprehēded, before whom the hoostes of heauen stonde with tremblinge, whose keepinge is turned in winde and fyre, whose worde is true, whose talkynge is stedfast, whose commaundement is stronge, whose ordynaunce is fearfull, whose loke dryeth vp the depthes, whose wiath maketh the mountaynes to melt awaye, & whose trueth beareth wytnes: O heare y prayer of thy seruauant, and marck with thine eares the peticion of thy creature.

For whyle I lyne, I wil speake: and so lo geas I haue vnderstoninge, I will answer. O loke not vpo the synnes of thy people, which serue y in the trueth. Haue no respect vnto the wicked studies of the heithen, but to the desyre of those that kepethy testimonies with sorowes. Think not vpon those that haue walked faynedly before the, but vpon them, which with wyll haue knowne thy feare.

Let it not be thy wyll to destroye them, which haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worse then beastes: but loue them, that allwaye put their trust in y righteousness and glory: for we and oure fathers haue all the same sicknes and disease, but because of oure synnes thou shalt be called mercifull.

D For yf thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousness: for y righteous which haue layed vp many good workes to gether, shall out of their dedes receaue rewarde. For what is man, that thou shuldest take displeasure at him? Or what is the corruptible mortall generacion, that thou shuldest be so rough towarde him?

For of a trueth there is no man amonge them that be borne, but he hath dealt wickedly: and amonge the faithfull there is none, which hath not done amysse. For in this (O L O R D E) thy righteousness & thy goodnes shalbe prayssed and declared, yf thou be mercifull vnto them, which are not ryche in good workes.

Then answered he me and sayde: Some thinges hast thou spoken a right, and accordinge vnto thy wordes it shal be. For I wil not verely cōsidre the worke of them, which haue synned before death, before the iudgment, before destrucciō, but I wyll reioyse ouer the worke and thought of y righteous. I wil remembre also the pilgramege, the holymakynge and the rewarde. Like as I ha-

The viij. Chap. Ho. xiiij.

ue spoken now, so shall it come to passe. For as the husbād man soweth moch sēde vpon the grounde, and planteth many trees, and yet allwaye the thinge that is sowne or plāted is not all kepte safe, nether doth it all take rote: Euen so is it of them that are sowne in the woulde, they shal not all be preserued.

I answered then & sayde: If I haue founde grace, then let me speake. Like as the husbād mans sēde perisheth, yf it receaue not rayne in due season, or yf there come to moch rayne vpon it: Euen so perisheth man also, which is created with thy handes, and is like vnto thine owne ymage and to thy self, for whose sake thou hast made all thinges, and lickened him vnto the husbāde mans sēde. Be not wroth at vs (O L O R D E) but spare thy people, and haue mercy vpon thine owne inheritaunce: O be mercifull vnto thy creature.

Then answered he me and sayde: Thinges present are for the present, and thinges to come for soch as be to come. For thou wastest yet moch, seyng thou mayest loue my creature aboue me: I haue oft times drawne nye vnto the, but neuer to the vnrighteous. In this also thou art maruelous before the heuest, in that thou hast humbled thy self, as it becommeth the, and hast not regarded thine owne self, yf thou art had in soch honoure amonge the righteous. Therfore shal greate wretchednes and mysery come vpon them, that in the latter tyme shal dwell in y woulde, for they haue walked in greate pryde.

But vnderstonde thou for thy self, and sette out glory for soch as be like the: for vnto you is paradysse opened, the tre of life is plāted, the tyme to come is prepared, plenteousnes made ready: a cite is builded for you, and a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is marked from you, the weaknes and moth is hyd from you, & into hell flyeth corrupcion in forgetfulness. Sorowes are varyshed awaye, and in the ende is shewed the treasure of immortallite. And therfore are thou no more questions, cōcernynge the multitude of them that perish. For they haue taken libertie, despysed the heuest, thoughte some of his lawe, and forsaken his wayes.

Moreover, they haue troden downe his righteous, and sayde in their hert, that there is no God, yee and that wittingly, for they dye. For like as the thinge that I haue spoken of, is made ready for you: Euen so is thyrist and payne prepared for them. For it was not his wil that man shulde come to naught: but

The iiii. booke of Esdras.

they which be created, haue defyled the name of him that made them, and are vnthan full vnto him, which prepared life for them. And therfore is my iudgment now at hande. These thinges haue I not shewed vnto all men, but vnto few: namely, vnto the, and to soch as be like the.

Then answered I and sayde: Beholde O LORD, now hast thou shewed me the multitude of the tokens, which thou wilt begynne to do at the last: but at what tyme and whan, thou hast not shewed me.

The IX. Chapter.

And answered me then and saide: Meas sure thou the tyme diligently in it self, whan thou seist that one parte of the tokens cometo passe, which I haue tolde yf before: so shalt thou vnderstonde, that it is the very same tyme, wherin the 3yest wil be gynnne to vysit the woilde, which he made. And whā there shalbe sene earthquake and vprorre of the people in the woilde, then shalt thou well vnderstonde, that the most hyst spake of those thinges, from the dayes that were before the, euen from the begynnynge.

For like as all that is made in the woilde, hath a begynnynge and ende, and the ende is manifest: Euen so the tymes also of the 3yest haue playne begynnynge in wonders and signes, and the ende in workynge and in tokens. And euery one that shall esaued, and shall be able to escape by his workes 7 by faith (wherin ye haue beleued) shall be preserued from the saide parels, and shall see my sauicure in my londe and within my borders, for I haue halowed me from the woilde. Then shall they be in carefulnesse, which now haue abused my waies: and they that haue cast them out despytefully, shall dwell in paynes.

B For soch as in their life haue receaued benefites, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and whan they had yet open roome of amendement and conuersion, 7 vnderstode not, but despyed it: yf same must knowe it after death in payne. And therfore be thou nomere carefull, how the vngedly shalbe punyshed, 7 how the righteous shalbe saued, and whose the woilde is, and for whom the woilde, and whan it is. Then answered I and sayde: I haue talked before 7 now I speake, and wyl speake also hereafter, that there be many moo of them which perish, then shal be saued, like as the floude is greater then the droppe.

The ix. Chap.

And he answered me, sayenge: like as the felde is, so is also the seide: as the floures be, so are the colours also: soch as the workman is, soch is also yf worke: and as the husband man is himself, so is his husbandrye also, for it was the tyme of the woilde. And whan I prepared for them that are now, or euer the woilde was made, wher in they shulde dwell, then was there no man that withstode me. Now whan euery one was, and the maker also in the woilde which is now prepared, and the moneth that ceaseth not, and the lawe which is vnsearcheable, their maners were corrupte. So I considered the woilde, and beholde, there was parell, because of yf thoughtes that were come in to it. And I saue, and spared the greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacions. Let the multitude perish the, which are growne vp in wayne, and let my grape 7 wynebery be kepte: euen my plante: for with greate labour haue I made it vp.

Neuertheles yf thou wilt take vpon the yet seven dayes mo (but thou shalt not fast in them) go thy waye then in to yf felde of floures, where no house is buylded, and eate onely of the floures of the felde, taist not flesh, drinke no wine, but eate floures onely. Praye vnto the 3yest coneynually, so will I come, and talke with the.

So I wente my waye and came in to the felde which is called Ardath (like as he commaunded me) and there I sat amonge yf floures, and ate of the herbes of the felde, and yf meate of the same satisfied me. After seven dayes I sat vpon the grasse, 7 my hert was vexed within me like as afore: and I opened my mouth, and beganne to talke before the 3yest, and saide: O LORD, thou yf shewest thy self vnto vs, thou hast declared and opened thy self vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, whan they came out of Egypte, and thou spakest, sayenge: I care me O Israel, and marke my wordes thou seide of Jacob. Beholde, I sowe my lawe in you, and it shal brynge frute in you, 7 ye shalbe honoured in it for euer. For oure fathers which receaued the lawe, kepte it not, and obserued not thy ordinances and statutes, 7 the frute of yf lawe was not declared: for it might not, for why: it was thine. For they that receaued it, perished, because they kepte not yf thinge that was sowne in them.

It is a custome whan the ground receaueth seide, or the see a shipp, or a vessell meate

Exo. 19. d
and 24. a
Deut. 4. b

Deut. 32. f

The iij. boke of Esdras

and drynke, that, whan it perissheth or is broken wherin a thinge is sowne, or wherin any thinge is put: the thinges also perishe & are broken, which are sowne or putt therein. But vnto vs it hath not happened so: for we & haue receaved the lawe, perissh in synne, and oure hert also which receaved the lawe: not withstandinge the lawe perissheth not, but remayneth in his labour.

Esa. 40. a
1. Tim. 2. a

And whan I considered these thinges in my hert after this maner, I looked aboute me with myne eyes, and vpon the right syde I sawe a woman, which mourned sore, made greate lamentacion, and wepte with loude voyce: hir clothes were rent in peces, & she had asshes vpon hir heade.

4. Es. 10. d

S The let I my thoughtes go, & I was in, & turned me vnto her, & sayde: wherfore wepest thou? why art thou so sory & discomfited? And she sayde vnto me: Syr, let me bewaile my self & take yet more sorowe: for I am sore vexed in my mynde, & brought very lowe. And I saide vnto her: what ayleth y? Or who hath done any thinge to y? tell me. She sayde: I haue bene vnfrutefull and barren, and haue had an husband thirtie yeares. And these xxx. yeares I do nothinge els daye and night and all houres, but make my prayer to y & yest. After thirtie yeares God herde me thy handmayden, looked vpon my misery, considred my trouble, and gaue me a sonne, and I was glad of him, so was my husband also and all my neighbours, and we gaue greate honoure vnto y Mightie. And I nourished him with greate trauayle. So whan he grewe vp, & came to the tyme, that he shulde haue a wife, I made a feast.

The X. Chapter.

And it happened that whan my sonne wente in to his chamber, he fell downe, and dyed: the ouerthrew we all the lightes, and all my neighbours rose vp to comforte me. The toke I my rest vnto the secōde daye at night: & whan they had all rested, & they might comforte me, I rested also, and rose vp by night, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cite, but to remayne here, and nether to eate ner drynke, but continually to mourne and to fast, vntill I dye.

Then let I my meditations and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolish woman, seist thou not oure heuynes and mournynge, and what happeneth vnto vs? how Sion & mother is all wofull and sory, and how she is cleane brought downe and in misery? seinge we be

The x. Chap. 3fo. xv.

all now in heuynes, & make oure mone (for we be all sorowfull.) As for the heuynes that thou takest, it is but for one sonne. Demaunde the earth, and she shal tell the, that it is she which ought (by reason) to mourne, for the fall of so many that growe vpon her. For from the begynnynge all men are borne of her, & other shal come: and beholde, they walke almost all into destruccion, and many of them shal be roted out.

Who shulde then (by reason) make more mournynge, then she, that hath lost so greate a multitude? and not thou, which art sory but for one. But yf thou woldest saye vnto me: My mournynge is not like the mournynge of the earth, for I haue lost the frute of my body, which I bare with heuynes: as for the earth, acordinge to the ordynaunce of y earth onely, so that many are gone awaye in her, as it is come to passe: Then saye I vnto the: like as thou hast borne with trauayle & sorowe, enen so the earth also from the begynnynge geueth hir frute vnto man, for him y made her. And therfore withholde thy sorowe and heuynes by thy self, and loke what happeneth vnto y, beare it strongly. For yf thou iudgest the marck & ende of God to be righteous and good, and receauest his counsell in tyme, thou shalt be commended therein. So thy waye then in to the cite to thy husbande.

B

Heb. 11. a

And she sayde vnto me: that wyll I not do, I will not go in to the cite, but heare will I dye. So I commoned more with her, and sayde: Do not so, but be couceled, and folowe me: for how many falles hath Sion? Be of good comforte because of the sorowe of Jerusalem. For thou seist that oure Sanctuary is layed waist, oure autler broken, oure temple destroyed, oure playenge of instrumentes and synginge layed downe, the thankesgeuynge put to sylence, & myrth is vanished awaye, the light of oure candellstick is quenched, y Arke of the couenaunt is take from vs, all oure holy thinges are defyled, and the name that is called vpon ouer vs, is dishonoured, oure children are put to shame, oure prestes are brent, oure Levites are caried awaye in to captiuyte, oure virgins are defyled, and oure wyues rauyshed, oure righteous men spoyled, and oure childre destroyed, oure yongemen are brought in bōdage, and oure strōge worthies are become weak: and Sion (which seale is y greatest of all) is low sed vp from hir worshipec: for she is deliuered in to the handes of them that hate vs.

And therfore shake of y greate heuynes, C

C iij

The iij. booke of Esdras.

and putt awaye the multitude of sorowes: that the Mightie maye be mercysfull vnto the, and that the Hyest maye geue the rest from y^e labour and trauaile. And it happened, that whan I was talkynge with her, hir face dyd shyne & glyster, so that I was afraied of her, and mused what it might be. And immediatly she cast out a greate voyce, very fearfull, so that y^e earth shoke at the noyse of the woman: and I looked, and beholde, the woman appeared vnto me nomore: but there was a cite buylded, and a place was shewed from the grounde and foundation.

Then was I afraied, and cried with loude voyce, and sayde: where is Quiel the angel, which cameto me at the first? For he hath caused me to come in many considerations and hie thoughtes, and myne ende is turned to corrupcion, and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and looked vpon me, and I laye as one that had bene deed, and myne vnderstandinge was altered, and he toke me by the right hande, and comforted me, and set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstandinge vexed: and the vnderstandinge of thy hert, and wherfore art thou sory? And I sayde: Because thou hast forsaken me: and
4. Esd. 4. 2 I haue done a cordinge vnto thy wordes, I wente in to the felde, and there haue I sene
4. Esd. 9. 2 things, that I am not able to expresse. He saide vnto me: Stode vp and be manly, and I shal geue the exortacion.

Then sayde I: Speake onto me my LORD, forsake me not, lest I dye in vayne: for I haue sene that I knewe not, & herde that I do not knowe. Or shall my vnderstandinge be disceaued, and my mynde? But now I beseeke the, that thou wilt shewe thy seruauent of this woeder. He answered me the and sayde: heare me, and I shall enforme the, and tell the wherfore thou art afraied, for the Hyest hath opened many secreete thynges vnto the.

He hath sene that thy waye is right, and that thou takest sorowe continually for thy people, and makest greate lamentacion for Sion: and therfore vnderstonde the vision which thou sawest a litle whyle agoo after this maner: Thou sawest a woman mourninge, and thou hast comforted her: Neuer theles now seist thou the licenes of the woman nomore, but thou thoughtest there was a cite buylded: and like as she tolde the of the fall of her sonne, so is this the answer:

The xi. Chap.

The woman whom thou sawest, is Sion: and where as she tolde the, that she hath bene thirtie yeares vnfrutesfull and baren, those are the xxx. yeares, wherin there was no offeringe made in her.

But after xxx. yeares Salomon buylded her, and offred, and then bare the baren a sonne. And where as she tolde the, that she nourished him with labour, that was the dwellinge of Jerusalem. But where as the sonne dyed in hir chamber, that is the fall of Jerusalem. And thou sawest hir licenesse, how she mourned for hir sonne: and what els happened vnto her, I haue shewed y^e. And now God seyth, that thou art sory in thy mynde, and suffrest from y^e hert for her: and so hath he shewed the hir clearnesse, and the faynes of hir bewtye.

And therfore I bad the remayne in the felde, where no house is buylded. For I knew y^e the Hyest wolde shew this vnto the, therfore I commaunded the to go in to the felde, where no foundation ner buyldinge is. For in the place wherethe Hyest wyll shewe his cite, there shall be no mans buyldinge. And therfore feare not, and let not thine hert be afraied, but go thy waye in, and se the glorious and fayre buyldinge, and how greate it is, and how greate thou thinkest it after the measure of thine eyes, & then shalt thou heare as moch as thine eares maye comprehend. For thou art blessed aboue many other, and art called with the Hyest, as y^e few. But tomorrow at night thou shalt remayne here, and so shal y^e Hyest shewe the visions of hie thynges, which he wyll do vnto them that dwell vpon earth in y^e last dayes. So I slepte the same night like as he comaunded me.

The XI. Chapter.

Then sawe I a dreame: and beholde, there came vp from y^e see an Aegle, which had xij. wynges and thre heades: And I sawe, and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of his fethers there grew other litle contrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Morouer I sawe, that the Aegle flew wth his wynges, and raigned vpon earth, & ouer all them that dwell vpon the earth: and I sawe y^e all thynges vnder heauen were subiecte vnto him, and no man spake against him, no not one creature vpon earth. I sawe also that the Aegle stode vp vpon his clawes, &

The iij. booke of Esdras.

gane a sounde wth his fethers, & a voyce saye
ge after this maner: watch not all together,
slepe euery mā in his owne place, & watch for
a tyme, but let the heades be preserued at the
last. Neuertheles I sawe, & the voyce wente
not out of his heades, but from the myddest
B of his body. And I nombred his cōtrary fe-
thers, & beholde, there were eight of them.
And I looked, & beholde, vpon the right syde
there arose one fether, & raigned ouer all the
earth. And it happened, & whan it raigned,
the ende of it came, & the place therof appea-
red nomore. So the nexte folowinge stode
vp, & raigned, & had a greate tyme: & it hap-
pened, & whan it raigned, the ende of it ca-
me also like as the first, so that it appeared
nomore.

Then came there a voyce vnto it, & sayde:
Heare thou & hast kepte in the earth so longe,
this I saye vnto the, before thou begynnest
to appeare nomore: There shal none after &
atteyne vnto thy tyme. Then arose the thir-
de, & raigned as the other afore, & appeared
nomore also. So wote it with all the residue
one after another, so & euery one raigned, &
thē appeared nomore. Thē I looked, & behol-
de, in processe of tyme the fethers & folowed
were set vp vpon the right syde, & they might
rule also: and some of thē ruled, but within a
while they appeared nomore: for some of thē
C were set vp, but ruled not. After this I lo-
ked, & beholde, & xij. fethers appeared nomo-
re, and the two wynges: & there was nomore
vpon the Aegles body, but two heades that
rested, & sixe fethers. Then sawe I also, & the
sixe fethers were parted in two, & remayned
vnder the heade, & was vpon the right syde,
for the foure cōtynued in their place. So I
looked, and beholde, they that were vnder the
wynges, thought to set vp them selues, and
to haue the rule. Then was there one set vp,
but shortly it appeared nomore, and the se-
conde were sooner awaye then the first. And
I behelde, and lo, the two thought also by
thē selues to raigne: & whā they so thought,
beholde, there waked one of the heades that
were at rest, namely, it that was in the myd-
dest, for that was the greater of the two hea-
des. And then I sawe, that the two heades
were fylled with him, and the heade was
turned with them & were by him, & ate vp &
two vnder wynges, & wolde haue raigned.

D But this heade put & whole earth in fea-
re, and bare rule in it, ouer all those & dwelt
vpon earth with moch laboure, and he had
the gouernaunce of the wolde, ouer all the
fowles that haue bene. After this I looked,

The xij. Chap. Es. xvi.

and beholde, the heade that was in the mid-
dest, suddenly appeared nomore, like as & wyng-
ges: then came the two heades, which ruled
vpon earth, & ouer these that dwelt therein.
And I behelde, & lo, the heade vpon the right
side, deuoured it that was vpon the lefte syde.
And I herde a voyce, which sayde vnto me:
loke before the, and conside the thinge that
thou seist. Then I sawe, and beholde, as it
were a lyon that roareth, rennyng hasty-
ly out of & wod, and he sent out a mans voy-
ce vnto the Aegle, and sayde: Heare thou, I
wyl talke with the, and the & yest shal saye
vnto the: Is it not thou that hast the victo-
ry of the foure bestes, whom I made to raig-
ne vpon earth and in my wolde, and that &
ende of their times might come thorow the?

And the fourth came, and ouerwonne all
the bestes that were past, and had power o-
uer the wolde with greate fearfulness, and
ouer the whole compasse of the earth to the
most wicked laboure, and so longe time dwelt
he vpon the earth with disceate, & the earth
hast thou iudged not with trueth. For thou
hast troubled the meke, thou hast hurte the
peaceable and quyet, thou hast loued lyers,
and destroyed the dwellynge of them that
brought forth frute, and hast cast downe the
walles of such as dyd the no harme. Therfore
is thy wrongeous dealinge and blasphemye
come vp vnto the & yest, and thy pryde vnto
the Mightie. The & yest also hath looked vpon
the proude tymes, and beholde, they are en-
ded, and their abhominacions are fulfilled.
And therfore appeare nomore thou Aegle,
and thy horrible wynges, and thy wicked fe-
thers, and thy vngacious heades, and thy
synfull clawes, and all thy vayne body: that
the earth maye be refreshed, and come agay-
ne to herself, whan she is deliuered from thy
violence, and that she maye hope for & iudg-
ment and mercy of him that made her.

The XII. Chapter.

And it happened whā & & spoke the
se wordes vnto & Aegle, & & heade & aso
re had & vpperhade, appeared nomo-
re: nether dyd & foure wynges appeare eny
more, & came to hī, & were sett vp to raigne, &
their kyngdome was small & full of vproure.

And I sawe, & beholde, they appeared no
more, & & whole body of & Aegle was bren, &
the earth was in greate feare. Then awaked
I out of the traunce of my mynde, and from
greate feare, and sayde vnto my spiete: Lo,
this hast thou geuen me, in & thou searchest
out the wayes of the & yest: lo, yet am I wea-
ry in my minde, and very weake in my spiete,

rede,
I sawe,
and be-
holde.

The iij. boke of Esdras

and litle strenght is there in me, for the greate feare that I receaved this night. Therefore wil I now beseeke the Lord, & he wil comforte me vnto the ende, & I sayde: **LORDE LORDE**

B yf I haue founde grace before thy sight, and yf I am iustified with y before many other, & yf my prayer be come vp before thy face, comforte me then, and shewe me thy seruant the interpretacon & playne differēce of this horrible sight, that thou mayest perfectly comforte my soule: for thou hast iudged me worthy, to shewe me y last of tymes.

And he sayde vnto me: this is the interpretacon of this sight, The Aegle whom thou sawest come vp from the see, is the kyngdome which was sene in the vision of thy brother **Dan 7.** Daniel, but it was not expounded vnto him, for now I declare it vnto the.

Beholde, the dayes come, that there shal ryse vp a kyngdome vpo earth, and it shal be feared aboue all the kyngdomes y were before it. In the same kyngdome shal xij. kynges raigne, one after another. For the secōde shal begynne to raigne, and shal haue more tyme thē the other, & this do y xij. wynges signifie, which thou sawest. As for the voyce that spake, and that thou sawest go out from the heades but not from y body, it betokeneth, that after the tyme of that kyngdome there shal aryse greate stryuynges, and it shal stonde in parell of fallynge: neuer theles it shal not yet fall, bot shal be set in to his begynnyng. And y eight vnderwynges which thou sawest haue vnto y wynges of hi, betokene, y in hi there shal aryse eight kynges, whose tyme shal be but small, & their yeares swift, & two of them shal beare. But whan the middest tyme cometh, there shal be foure kepte in the tyme, whan his tyme begynneth to come that it maye be ended, but two shal be kepte vnto y ende.

And where as thou sawest thie heades resting, this is the interpretacon: In his last shal the Lord raise vp thie kyngdomes, and call many agayne into the, & they shal haue the dominion of the earth, and of those that dwell therein, with moch labo aboue all those y were before the. Therefore are they called y heades of the Aegle: for it is they y shal bringe forth his wickednes agayne, & y shal perfourme & fynish his last. And where as thou sawest, that y greate heade appeared nomore, it signifieth, that one of them shal dye vpo his bed, & yet with payne, for the two that remayne, shal be slayne with the swerde. For the swerde of the one shal deuoure the other, but at the last shal he fall thorow the swerde

The xij. Chap.

de himself.

And where as thou sawest two vnderwynges vpon the heade that is on the right syde, it signifieth, that it is they, who the Lord hath kepte vnto their ende: this is a small kyngdome, & full of trouble. The Lyon who thou sawest rysinge vp out of the wodd and roaringe, and speakinge vnto the Aegle, and rebukinge him for his vnrightheousnesse, is the wynde, which the Lord hath kepte for them and for their wickednesse vnto the ende: he shal reprove them, and rente them asunder before them. For he shal sett them lyinge before the iudgment, and shal rebuke them: for the residue of my people shal he deliuer with trouble, those y be preserved ouer myne endes: and he shal make them ioyfull vntyll the commynge of the daye of iudgment, wherof I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretacon. Thou only hast bene mete to knowe the secreete of the Lord.

Therefore wyte all these thinges y thou hast sene in a booke, and hyde them, and teach the wyse in the people, whose hertes thou knowest maye comprehend and kepe these secretes. But wayte thou here y self yet seven dayes moore, that it maye be shewed the, what so euer it pleaseth the Lord to declare vnto the, and with that he wente his waye.

And whan all the people perceaued, y the seven dayes were past, & I not come agayne in to y cite, they gathered them all together from the least vnto the most, & came vnto me, and sayde: what haue we offended the? and what euell haue we done agaynst the, y thou forsakest vs, & syttest here in this place? For of all people thou only art left vs, as a grape of the vyne, and as a candell in a darcke place, and as an haueu & shippe preserved from y tēpest. Haue we not els aduersite ynough, but thou must forsake vs? Were it not better for vs, that we had bene bient with Sion? For we are no better, then they y dyed there: and they wepte w loude voyce. Then answered I the & sayde: Be of good cōforte O Israel, & be not heny thou house of Jacob: for y Lord hath you in remēbraunce, & y Mightie hath not forgottē you in tēraciō. As for me, I haue not forsakē you, nether am I departed from you: but am come in to this place to praye, because of y mysery of Israel, that I might seeke mercy for y lowe estate of yō Saccuary. And now go yō waye home euery mā, and after these dayes wil I come vnto you. So the people wete their waye in to the cite,

The iij. booke of Esdras.

like as I commaunded them: but I remayned still in the felde seven dayes, as I angell had me, and I ate onely of the floures of the felde, and had my meate of the herbes in those dayes.

The XIII. Chapter.

And it happened after the seven dayes, I dreamed a dreame by night. And beholde, there arose a wynde from the see, that it moued all the floudes therof. And I looked, and beholde, the man was stronge and increased with the cloudes of heauen: and whan he turned his countenance to consider, all the thinges trembled that were sene vnder him: and whan the voyce wente out of his mouth, all they brent that herde him, like as the earth whan it sealeth the fyre.

After these I sawe, and beholde, there was gathered together a multitude of men out of nombre from the foure wyndes of the heauen, to fight agaynst a man, that came out from the see. And I looked, and beholde, he graued himself a greete mountayne, and flew vp vpon it. But I wolde haue sene the border or place, wherout the hill was grauen, and I coude not.

I sawe after these, I sawe all they which came to fight agaynst him, were sore afayed, and yet durst they fight. Neuertheles whan he sawe the fearfulness and violence of the people, he nether lift vp his hande ner helde swerde, ner eny weapen: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes a wynde of the flamme: and out of his tonge he cast out sparkes and stormes, and they were all myrte together: the blast of fyre, the wynde of the flames, and a greete storme, and fell with a rush vpon the people, which was prepared to fight and brennt the vpon euerychone: so that of the innumerable multitude there was nothinge sene, but onely dust and smoke. Whan I sawe this, I was afayed.

Afterwarde sawe I the same man come downe from the mountayne, and callinge vnto him another peaceable people: and there came moch people vnto him: some were glad some were sorry, some of them were bounde, so that they were caried and brought forth.

Then was I sick thorow greete feare, and I awaked, and sayde: thou hast shewed thy seruant all thy widders fro thy begynnyng, and hast counted me worthy, y thou mightest receaue my prayer: shewe me now yet the interpretation of this dreame. For thus I consider in my vnderstandinge: Wo vnto them that shal be left in those dayes, and moch more wo vnto the

The xiiij. Chap. Fo. xvij.

that are not left behynde: for they that were not left, were in heuynes.

Now vnderstonde I the thinges that are layed vp in the latter dayes, which shal happen vnto them, and to those that are not left behynde. Therfore are they come in to greete paynells, and many necessities, like as these dreames declare. Yet is it easier, I he which suffereth hurte, come in these, then to passe awaye as a cloude out of the woulde, and now to see the thinges I shal happen in the last.

Then answered he me, and sayde: The interpretation of the sight shal I shewe the, and I will open vnto the, the thinge I thou hast requyred. For thou hast spoken of them that are left behynde, and this is the interpretation. He that taketh awaye the paynell in that tyme, hath kepte himself. They that be fallen in to harme, are such as haue workes and faith vnto the Most mightie. Knowe this therfore, that they which be left behynde, are more blessed, then they that be deed. This is the meanynge of the vision. Where as thou sawest a man commynge vp from the depe of the see, the same is he whom God the Highest hath kepte a greete season, which by his owne self shal deliuer his creature, and he shal ordie the that are left behynde. And where as thou sawest, I out of his mouth there came a blast of wynde, fyre and storme, and how I he lift vp nether swerde ner weapen, but the rushinge in of him destroyed the whole multitude, I came to fight agaynst him: it signifieth, that the dayes come, whan God wyll deliuer the that are vpon earth, and in a traunce of mynde shal he come vpon the, and dwell in the earth. And one shal vndertake to fight agaynst another, one cite agaynst another, one place agaynst another, one people agaynst another, and one realme agaynst another. Whan this cometh to passe, then shal the tokens come, that I shewed the before: and the shal my sonne be declared, whos thou sawest clymme vp as a man. And whan all the people heare his voyce, euery man shal in their owne lode leaue the battayll, and they haue one agaynst another, and an innumerable multitude shal be gathered together, as they that be willinge to come and to overcome him by fightinge. But he shal stode vpon the toppe of the mount Sion. Neuertheles Sion shal come, and shal be shewed, beinge prepared and buylded for all men, like as thou sawest the hill grauen forth without eny handes. But my sonne shal rebuke the people that are come for their wickednes, with the tempest, and for their euell ymaginations: and

Mat. 24. 2

D

The iiii. boke of Esdras

their paynes wherewith they shal be punyshed, are lickened vnto the flamme: and with out eny laboure shal he destroye them, euen by the lawe, which is cōpared vnto the fyre.

E And where as thou sawest, that he gathered another peaceable people vnto hi: those are the ten trybes, which were caried awaye prisoners out of their owne londe, in the tyme of Oseas the kynge, whom Salmanasar the kinge of Assiria toke prisoner, and caried them ouer y water, and so came they in to another londe.

But they gaue them this counsell, y they shulde leaue the multitude of the Zethē, and to go forth in to a farther countre, where neuer man kynde dwelt: that they might there kepe their statutes, which they neuer kepte in their owne lande. And so they entred in at the narrow passages of the water of Euphrates, and God shewed tokens for thē, and helde styll the floude tyll they were passed ouer: for thorow that countre there was a greete waye, namely of a yeaere and an half iourney, for the same region is called Asareth. Then dwelt they there vnto the latter tyme: and when they come forth agayne, y they shal holde styll the springes of the streame agayne, that they maye go thorow, therfore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now whan he destroyeth the multitude that is gathered together, he shal defende his people that remayne, and then shal he shew them greete wonders.

S Then sayde I: O LORDE LORDE, shew me this: wherfore haue I sene the man commynge vp from the depe of the see?

And he sayde vnto me: Like as thou cast nether seke out ner knowe these thinges that are in the depe of the see, euen so maiest thou not se my sonne, or those that be with him, but in the tyme of the daye. This is the interpretacon of the dreame which thou sawest, therfore thou onely art here lightened: for thou hast forsaken thine owne lawe, and applied thy diligence vnto myne, and sought it. Thy life hast thou ordred in wysdome, and hast called vnderstandinge thy mother, and therfore haue I shewed the y treasure of the Zeyst. After thre dayes I wil shew the more, and talke with the at more large, yee heuy and wonderous thinges wyl I declare vnto the.

Then wente I forth in to y felde, geuynge prayse and thankes greatly vnto God, because of his wonders which he dyd in tyme, and

The xiiii. Chap.

because he gouerneth the same, and soch as is in tyme, and there I satt thre dayes.

The XIII. Chapter.

S Pon the thirde daye I satt vnder an oke tre, then came there a voyce vnto me out of the bush, y sayde: Esdras, Esdras. And I sayde: here I am LORDE, and stode vp vpon my fete. Thē spake he vnto me: In the bush dyd I appeare vnto Moyses, y talked w him, whā my people serued in Egipte, and I sent him, and led my people out of Egipte, y brought him vpo y mount Sion, where I helde him by me a longe season, and tolde him my wonderous workes, and shewed him y secretes of the tymes, and the ende, and commaunded him, saye ge: The se wordes shalt thou declare, y not hyde thē. And now I saye vnto the, that thou laye vp in thine hert the dreames that thou hast sene, and the interpretacons which I haue shewed the: for thou shalt be receaued of all, thou shalt be turned and remayne w my counsell, and with soch as be like the, vntyll y tymes be ended. For the wolde hath lost his youth, and the tymes begynne to waxe olde. For the tyme is denyded in to twolue partes, and ten partes of it are gone all ready, and half of the iiii. parte: yet remayneth there that, which is after y half of y tenth parte.

Therfore prepare and ordie thy house, and resourme thy people: comferte soch of them as be in trouble: and tell now of the destruction: let go frem the mortall thoughtes: cast awaye the burthens of man: put of the weake nature: laye vp in some place y thoughtes that are most heuy vnto the, and haist the to flyt from these tymes: for soch euell y wickednesse as thou hast now sene happē, shal they do yet moch worse. For the weaker that the wolde and the tyme is, the more shal synne y wickednesse increase, in them that dwell vpo earth. For the trueth is fled farre awaye, y lesynge is hard at hande. For now haisteth the vision to come, that thou hast sene.

Then answered I and sayde: Beholde LORDE, I wyl go as thou hast commaunded me, and resourme the people which are present. But they y shal be borne afterwarde, who wyl exhoite or rebuke thē: Thus the wolde is set in darcknes, and they y dwell therein, are without light: for thy lawe is kyndled, because no man knoweth the thinges that are done of the, or that shalbe done. If I haue founde grace before the, sende the holy goost in to me, and I shall wryte all that hath bene done in the wolde sene the begynnyng,

Exo. 14. c
Iosu. 2. d

Exo. 3. e

Mat. 24. a
I. Ioh. 3. c

1. Reg. 3.
Prou. 7. a

The iiii. boke of Esdras.

which was wrytten in thy lawe, that men maye fynde the path, and that they which wyl lyue in the latter dayes, maye lyue.

And he answered me, sayēge: Go y waye, gather thy people together, & saye vnto the, that they seke the not for xl. dayes, but loke thou gather the many bore trees, and take with the Sarea, Dabria, Selemia, Echanus and Asial, these fyue, which are ready to wryte swiftly, and come hither, and I shall light a candle of vnderstōdinge in thine hert, which shal not be put out, tyll the thinges be per-
formed which thou shalt begynne to wryte. And then shalt thou declare some thinges openly vnto the perfecte, and some thinges shalt thou shew secretly vnto y wyse. Tomo-
row this houre shalt thou begynne to wryte.

D Then wote I forth (as he commaunded me) and gathered all y people together, and sayde: Heare these wordes of Israel: Oure fathers from the begynnyng were straunges in Egipte, from whēce they were deliuered, and receaued the lawe of life, which they kepte not, which ye also haue trasgressed after the. Then was this londe and the londe of Sion parted amōge you by the lot to possesse. But yō fathers and ye yō selues also haue done vnrighteousnes, & haue not kepte the wayes which the hyst comāunded you. And for so moch as he is a righteous iudge, he toke from you in tyme the thinge that had geuen you. And now are ye here and yō biethren amōge you. Therfore yf so be that ye wil subdue yō owne vnderstandinge, and resourme youre hert, ye shal be kepte aliue, & after death shal ye opteyne mercy. For after death shall the iudgment come, whan we shal lyue agayne: and then shal the names of the righteous be manifest, and y names of the vngodly with their workes shal be declared. Let no mā therfore come now vnto me, ner axe eny question at me these xl. dayes.

E So I toke the fyue men (as he commaunded me) and we wente in to the felde, and remayned there. The next daye a voyce called me sayēge: Esdras, Open thy mouth, & drynke that I geue the. The opened I my mouth, & beholde, he reached me a full cuppe, which was full of water, but the colō of it was like fyre. And I toke it and dranke. And whā I had dronken it, my hert had vnderstōdinge, and wysdome grew in my brest: for my sprete was kepte in remembraunce, and my mouth was opened and shut nomore. The hyst gaue vnderstōdinge vnto the fyue men, & they wote y hie thinges of the night, which they vnderstode not. But in the night

The xv. Chap. Fo. xviij.

they ate bried: as for me, I spake in the daye, and helde not my tonge by night. In xl. dayes, they wrote two hundred & foure boke.

And it happened whā the xl. dayes were fulfilled, that the hyst spake, sayenge: The first that thou hast wrytte, speake openly, & the worthy and vnworthy maye rede it. But kepe y lxx. last, & thou mayest shew it enely to soch as be wyse amongethy people. For in them is the sprynge of vnderstōdinge, the fountayne of wysdome, and the streame of knowlege. And I dyd so.

The XV. Chapter.

B Beholde, speake thou in the eares of my people the wordes of prophecie, which I wyl put in y mouth, saiethe the LORDE: and cause them to be wrytten in a letter, for it is the trueth. Feare not the ymaginaciōs against y, let not y vnfaithfulnes of them trouble the, that speake agaynst the. For all the vnfaithfull shal dye in their vnfaithfulnes. Beholde saiethe the LORDE, I wil brynge plagues vpon the worlde: y swerde, hunger, death and destruccion, for wickednes hath the vpper hande in all y earth, and their shamefull workes are fulfilled.

Therfore saiethe the LORDE: I wil holde my tonge nomore vnto their wickednesse, which they do so vngodly: nether wil I suffre them in the thinges, that they deale with all so wickedly. Beholde, the innocent bloude of the troubled crieth vnto me, and the soules of the righteous complayne cōtynually: and therfore saiethe the LORDE, I wil surely auge, and receaue vnto me all the innocent bloude from amongethem.

Beholde, my people, is led as a flock of shepe to be slayne, I wil not suffre them now to dwel in Egipte, but wyl brynge them out with a mightie hande and a stretched out arme, and smyte it with plagues as afore, and wyl destroye all the londe off it. Egipte shal mourne, and the foundations of it shal be smytten with the plague and punishment, & God shal brynge vpon it.

They that tyll y grounde, shal mourne, for their sedes shal be destroyed thorow the blasinge and hale, and an horrible starre. Wo worth y worlde and them that dwell therein, for y swerde & their destrucciō draweth nyet & one people shal stōde vp to fight agaynst another, & swerdes in their hādes. For mā shal be vnstedfast, and some shal do violence vnto other: they shal not regarde their kynge and prynces, the wayes of their doinges and hādelinges in their power. A man shal desyre to go in to the cite, & shal not be able. For be

Deut. 4. 5.

Apo. 6. b
and 19. a

Psal. 43. c
Rom. 8. c
1. Co. 4. b

Eze. 1. a
Apo. 10. b

The iiii. boke of Esdras

cause of their pryde & cities shalbe broughe in feare, & houses shal shake, and men shalbe afayed. A man shal haue no pitie vpon his neghbour, but one shal prouoke another vnto battayll, to spoyle their goodes because of the hunger of bried, and because of the greate trouble.

D Beholde, I gather & call together all the kynges of & earth which are from the vpry syng, from the south, from the east and Libanus to turne vnto them, and restore the thynges that they haue geue them. Like as they do yet this daye vnto my chosen, so wil I do also, and recōpense thē in their bosome. Thus sayeth & LORDE God: My right hande shal not spare & synners, and my swerde shal not ceasse ouer them, that shed the innocēt bloude vpon earth. The feare is gone out frō his wrath, and hath cōsumed the foundations of the earth, and the synners like the strawe that is kindled. Wo worth them that synne, and kepe not my commaundementes, saith the LORDE. I wil not spare them. Go youre waye ye children from violence, defyle not my Sanctuary: for the LORDE knoweth all thē that synne agaynst him, and therfore deliuereth he them vnto death and destruccō: for now are the plagis come vpon the worlde, & ye shal remayne in thē. For God shal not deliuer you, because ye haue synned agaynst him.

E Beholde, an horrible vision cometh frō the east, where generacions of Dragons shal come out, and the people of the Arabes with many charettes, and the multitude of them shalbe as the wynde vps earth, that all they which heare them ragynge in their wrath, maye feare and be afayed: and as the wyld bores out of & wod, so shal they go out, and with greate power shal they come, and stonde fightinge with thē, and shal waiste the porcion of the londe of the Assirians.

And then shal the Dragons haue the vpper hande, not remembringe their byrth, and shal turne aboute frocaringe together in greate power, to persecute them. But these shalbe afayed, and kepe sylence at their power, and shal fle: and one out of the londe of the Assirians shal besege thē, and consume one of thē, and in their hoost shal be feare and drede, and strife amonge their kynges.

S Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shal smyte one vpon another, and they shal smyte at & greate starre vpon earth and their starre, and the bloude shalbe from

The xv. Chap.

the swerde vnto the bely, and the smoke of mā vnto & Camels lytter: And there shalbe greate fearfulness and tremblinge vps earth, and they that se the wrath, shal be afayed, and a tremblinge shal come vpon them.

And then shal there come greate raynes from & south and from the north, and parte from the west, and from the stormy wynde from the east, and shal sytt them vp agayne, & the cloude which herayed vp in wrath, and the starre to cause feare towarde & east and west wynde, shalbe destroyed, & the greate cloudes shal belift vp, and & mightie cloudes full of wrath, and the starre, that they maye make all the earth afayed and thē & dwell therein, and that they maye poure out ouer all places an horrible starre, fyre and hale and flyenge swerdes, and many waters: & all felde maye be full, and all ryuers, & they shal breake downe the cities & walles, mountaynes & hylles, all trees, wod, and the graspe of the medowes, and all their frute. And they shal go stedfast vnto Babilon, and make her afayed, they shal come to her and besege her: the starre and all wrath shal they poure out vpon her.

Then shal the dust and smoke go vp vnto the heauen, and all they that be aboute her, shal bewaile her: and they that remayne vnder her, shal do seruyce vnto them that haue put her in feare. And thou Asia & cōfortest thyself also vps the hope of Babilon, and art a worshippe of hir personne: Wo be vnto the thou wretch, because thou hast made thyself like vnto her, & hast dected & daughters i whoredome, that they might tryumphe and please thy louers, which haue allwaye desyred to cōmytte whordome w the: thou hast folowed the abhominable cite in all hir workes and in vencions.

Therfore sayeth God: I wyl sende plagis vpon the, wyddowhode, pouerte, hōger, warres, and pestilence, to waiste thy houses with destruccō and death, and the glory of thy power shal be dried vp as a floure, whan & heate aryseth & is sent ouer the. Thou shalt be sicke as a poore wife that is plagued & beate of women: so & the mightie and louers shal not be able to receaue the. Wolde I so hate the saith the LORDE: If thou haddest not allwaye slayne my chosen, exaltinge the stroke of thy handes, and sayde ouer their death, whan thou wast dronke: set forth the betwye of thy countenance.

The rewarde of thy whordome shalbe recompensed the in thy bosome, therfore shalt thou receaue * rewarde.

*Somer
de, no re-
warde.

The iiii. booke of Esdras

Like as thou hast done vnto my chosen (sayeth the LORDE) euen so shal God do vnto the, and shal deliuer the in to the plage. Thy childre shal dye of hunger, & thou shalt fall thorow y^e swerde. Thy cities shalbe broken downe, & all thine shal perish wth the swerde in y^e felde. They y^e be in y^e moities shal dye of hunger, & eate their owne flesh, & drinke their owne bloude for very honger of bried & thirst of water. Thou unhappie shalt come thorow the see, & receaue plagges agayne.

In the passage they shall cast downe the flayne cite, & shal rote out one parte of y^e londe, & consume the porcion of thy glory. They shal treade the downe like stubble, & they shal be thy fyre and shal consume the: thy cities and thy londe, thy wodd & thy frutesfull trees shal they burne vp with the fyre. Thy children shal they cary awaye captiue, and loke what thou hast, they shal spoyle it, and marre the bewtie of thy face.

The XVI. Chapter.

W vnto the Babilon & Asia, w^{ch} vnto y^e Egipre & Syria: gyde yo^r selues wth clothes of sack & hayre, and mourne for youre childre, be sory, for yo^r destruction is at honde. A swerde is sent vpon you, & who wil turne it backe? A fyre is kyndled amōge you, & who wil quench it? Plagges are sent vnto you, & what is he that wil dryue them awaye? Maye eny man dryue awaye an hōgrie lyon in the wodd? Or maye eny mā quench the fyre in the stubble, whan it hath begonne to burne? Maye one turne agayne the arrowe, y^e is shot of a stronge archer? The mightie LORDE sendeth the plagges, & what is he that wil dryue them awaye? The fyre is kyndled & gone forth in his wrath, & what is he that will quench it? He shall cast lightenynges, & who shal not feare? He shall thonder, and who shall not be afrayed? The LORDE shal threaten, & who shal not vtterly be beaten to poulder at his presence? The earth quaketh, & the foundations therof: y^e see aryseth vp wth waves from the depe, and the floudes of it are vnquyete. & the fishes therof also before the LORDE, & before the glory of his power. For stronge is his right hande that holdeth the bowe, his arrowes that he shutech, are sharpe, & shall not misse, whan they begynne to be shot in to y^e endes of the worlde.

Behold, y^e plagges are sent, & shal not turne agayne, tyll they come vpon earth. The fyre is kyndled, & shall not be put out, tyll it consume the foundations of the earth. Like as an arrowe which is shot of a mightie ar-

The xvi. Chap. Fo. xix.

cher, returneth not backward, euen so y^e plagges y^e shal be sent vpon earth, shal not turne agayne. Wo is me, wo is me, who wil deliuer me in these dayes? The begynnynge of sorowes & greate mourninge: the begynnynge of derth & greate death: the begynnynge of warres, & the powers shal stonde in feare: the begynnynge of enels, & they shal tremble euery one. What shal I do in these thinges, whan the plagges come? Beholde, honger and plage, trouble & anguyshe are sent, as scourges for amendement. But for all these thinges they shal not turne fro their wickednesses, ner be allwaye mynde full of y^e scourges.

Behold, vitayles shalbe so good cheape vpon earth, y^e they shal thinke th^e m selues to be in good case: and euen then shal myschese growe vpoⁿ earth, warres, derth & greate disquietnes. For many of them that dwell vpoⁿ earth shall perish of honger, & the other that escape the hunger, shal the swerde destroye: & the deed shalbe cast out as donge, & there shalbe no man to cōforte them. For y^e earth shalbe waisted, & the cities shalbe cast downe: there shalbe no man left to tyll y^e earth & to sowe it. The trees shal geue frute, & who shal p^lucke th^e of & gather them? The grapes shal be ripe, & who shal treade th^e? For all places shalbe desolate of mē, so that one man shal desyre to se another, or to heare his voyce. For of one whole cite there shalbe ten left, & two in the felde, which shall hyde th^e selues in the thicke bushes, & in the clyffes of stones: like as whan there remaine thie or foure olyues vpon the olyue tre, or as whan a vynyarde is gathered, there are left some grapes, of them that diligētly sough the thorow the vynyarde.

Euen so in those dayes there shalbe thre or foure left, for th^e y^e search their houses wth the swerde. And the earth shalbe left waiste, & the feldes therof shal ware olde: and hir wayes and all hir pathes shal growe full of thornes, because no man shal trauaile there thorow. The daughters shal mourne, hauinge no brydegromes: the women shal make lamentacion, hauinge no husbandes, their daughters shal mourne, hauinge no helpe of their brydegrome. In the warres shall they be destroyed, & their husbandes shal perishe of hunger. O ye seruantes of the LORDE, heare these thinges, & marck th^e. Beholde, the worde of the LORDE, O receaue it: behold, the plagges drawe nye, & are not slack in tarienge. Like as a traualinge woman, which after y^e ix. moneth burieth forth a sonne, whan the houre of the byrth is come, an

The iiii. boke of Esdras.

honre two or thre afore that the paynes come vpo hir body, & whan the childe cometh to the byrth, they tary not the twyncklynge of an eye: Euē so shall not y plagis be slack to come vpon earth, & the worlde shal meurene, & sorowes shal come vpo it on euery syde.

E O my people, heare my worde, make you redy to the battayll: & in all euell be euen as pylgremis vpon earth. He y selleth, let him be as he that flyeth his waye: & he y byeth, as one that wil lese. Who so occupieth marchaūdies, as he that wynneth not: & he that buyldeth, as he that shal not dwell therein: he that soweth, as one y shal not reape: he that tynsseth the vynyarde, as he that shal not gather the grapes: they that mary, as they that shal get no childe: & they y marry not, as the wyddowes: & therfore they y laboure, labo^r in vayne. For straungers shal reape their frutes, & spoyle their goodes, euertroweth their houses, & take their childe captiue, for in captiuite & hunger shal they get children. And they that occupie their marchaūdies wth robbery, how longe deffe they their cities, their houses, their possi^sions & personnes: the more wil I punyssh them for their synnes, sayeth the LORDE. Like as an whoie enuyeth an honest woman, so shal righteousnes hate iniquyte, whan she deffeth hir self, and shal accuse her to hir face, whan he cometh that defendeth, which shal make inqysiciō for all synne vpo earth. And therfore be not ye like there vnto, ner to the workes therof: for o^r eu^r it be longe, iniquyte shal be taken awaye out of the earth, and righteousnes shal raigne amonge you.

S Let not the synner saye, that he hath not synned: for coles of fyre shal burne vpon his heade, which saieth before the LORDE God & his glory: I haue not synned. Beholde, the LORDE knoweth all y workes of men, their ymaginacions, their thoughtes & their hertes. For he spake but the worde: let the earth be made, & it was made: let the heaue be made, & it was made. In his worde were y starres made, & he knoweth the nombre of them. He searcheth the grounde of the depe, & the treasures therof: he hath measured the see, & what it conteyneth. He hath shut the see in the myddest of the waters, and wth his worde hath he hanged the earth vpon the waters. He spredeth out the heauen like a vowe, vpon the waters hath he founded it. In the deserte and drye wyldernes hath he made springes of water, and poles vpo the toppe of the mountaynes, y the floudes might poure downe from y stony rockes to water

The xvi. Chap.

the earth. He made man, and put his hert in the myddest of y body, and gaue him breth, life and vnderstandinge, yee and the spierte of y Allmightie God, which made all thinges, and hath searched the groude of all the secretes of the earth.

He knoweth youre ymaginacions & inuēcions, and what ye thynke whan ye synne, & wolde hyde youre synnes. Therfore hath y LORDE searched and sought out all yo^r workes, and he shal lewraye you all. And whan yo^r synnes are brought forth, ye shalbe ashamed before men, and youre owne synnes shal be youre accusers in that daye. What wil ye do? O: how wil ye hyde youre synnes before God and his angels? Beholde, God himself is the iudge, feare him, leaue of from youre synnes, and forget youre vnrighteousnes, and medle nomore with them: so shal God lede you forth, and deliuer you from all trouble. For beholde, the heate of a greate multitude is kyndled ouer you, and they shal take awaye certayne of you, and fede the ydle wth Idols: and they that cōsent vnto them, shal be had in derision, laughed to scorne, & trodden vnder fote.

For vnto the places there shalbe a place, and in the next cities a greate insurreccion vpon those that feare y LORDE. They shal be like mad men, they shal spare no man: they shal spoyle and waiste soch as feare the LORDE, their goodes shal they take from them, and shute them out of their houses. Then shal it be knowne who are my chosen, & they shalbe tryed as the golde in the fyre. Heare O ye my beloued, saieth the LORDE: behelde, the dayes of trouble are at honde, but I wil deliuer you from the same. Be not ye a fraied, dispayre not, for God is youre capayne.

Who so kepeth my cōmaundementes and preceptes (sayeth the LORDE God) let not youre synnes weye you downe, & let not youre vnrighteousnes be lift vp. Wo be vnto thē that are subdued vnto their synnes, and

tangled in their wickednes: like as a felde is hedged in with busshes,
and the path therof couered
with thornes, y
no man maye
trauayle
tho-

row: and so is he taken, and cast
in the fyre, and brent.

The ende of the iiii. boke
of Esdras.

The booke of Tobias.

What this booke conteyneth.

- Chap. I. Of the kyned, life and godly conuer-
sacion of Tobias.
- Chap. II. The louynge compassion that Tobias
sheweth in buryenge the deed, for the which cau-
se he is hated and persecuted. God nourtoureth
him with byndnes. His wyfe casteth him in
the reth.
- Chap. III. Tobias prayeth hertely vnto God,
for the trouble and captiuyte of himself and
the people Of Sara the daughter of Raguel.
- Chap. IIII. Tobias teacheth his sonne in the fea-
re of God.
- Chap. V. The sonne obeyeth the father, and go-
eth his earade. God prouydeth mercifully for
him, and sendeth his angell to be his gyde.
- Chap. VI. In thei iourney they take a fish,
wherof the angell commaundeth him to ke-
pe the hert, the gall and the leuer, and telleth
him wherto it is good.
- Chap. VII. They come to Raguel, which recea-
ueth them louyngly, and marieth his daugh-
ter Sara vnto Tobias.
- Chap. VIII. Tobias goinge to bed with his wyfe,
ordreth him self as the angell bad him, and so
both he and his wyfe are preserued from euell.
- Chap. IX. Tobias sendeth the angell vnto Ga-
belus for the money.
- Chap. X. Tobias father and mother lōge sore
for his comynge: And Raguel seyng that
he can kepe him no longer, sendeth him awaie
with his wife.
- Chap. XI. They retorne home, and are welcom-
med toyfully. Olde Tobias hath his sight a-
gayne. They reioyse alltogether, and geueth
fes vnto God.
- Chap. XII. The father and the sonne wolde say-
ne rewarde the angell. He wil haue nothinge:
but sheweth them what he is.
- Chap. XIII. Tobias the elder prayseth God, & ex-
orteth other mē, to be thankfull vnto him.
- Chap. XIII. Tobias beyng now olde, prophecieth
the destrucciō of Ninue, and the prosperous
health of Israel. The sonne forsaketh the sin
full cite, as his father bad him, & goeth to his
father in lawe.

The first Chapter.

21



Tobias was of the trybe and
cite of Nephtali, which lyeth
in the hye countrees of Gali-
le aboue Naason the waye to
warde the west, hauynge the
cite of Sephet vpon the left syde.

Though he was taken prisioner in the
4.Re.17.2 dayes of Salmanasar kynge of the Assiri-
ans, neuertheles beyng in captiuyte, he for-
soke not y waye of truerh: In so moch that
what so euer he might gett, he parted it dai-

The first. Chap. Ho. xx.

lie with his felowprisoners & brethien, that
were of his kyned. And though he were
yonger the all in the trybe of Nephtali, yet
dyd not he behaue himself childeshly in his
woikes. And whan all the other wente to y
goldē calues, which Jeroboam the kynge of
Israel had made, he himself alone fled all
their companies, and gat him to Jerusalem
vnto the temple of the LORDE, and there
worshipped y LORDE God of Israel, saith
fully offeringe all his first frutes and tithes,
so that in the thirde yere he ministred all
the tithes vnto the straungers and conuer-
tes. These and soch like thinges dyd he acoi-
dinge to the lawe of God, whan he was yet
but yonge.

1.Re.15.4

Exo. 22.8
and 23.2
Deut. 12.8
18.2.16.8

But whan he was a man, he toke out of y
his owne trybe a wyfe called Anna, and of
her he begat a sonne, whom he called after
his owne name, and taught him from his
youth vp, to feare God, and to refraine from
all synne.

Nu.26.6

Now whan he with his wife, his sonne
and with all his kyned was come in capti-
uite vnto Ninue, what tyme as they all ate
of the meates of the heithē, he kepre his sou-
le, and was neuer desyled in their meates.
And for so moch as he was myndefull of the
LORDE in all his hert, God gaue him fauour
re in the presence of Salmanasar the kyn-
ge, which gaue him power to go where he
wolde, and so had he liberte to do what him
list.

Gen. 43.8
Iudic.12.4

Iere. 40.2

So wente Tobias vnto all them that we-
re in prision, and comforted them, and gaue
them wholsome exortacions. And whan he
came to Rages a cite of the Medes, hauyn-
ge tentatētes of syluer (of y thinges wher
with the kynge had honoured him) and sawe
amonge a greete company of people of his
kyned, one Gabelus (which was of his ow-
ne trybe) beyng in necessite, he gaue him the
sayde weight of syluer vnder an handwri-
tinge.

Matt. 25.6

Some
reader:
tentatē-
tes of
golde.

After a longe season whan Salmanasar
the kynge was deed, and Sennacherib his
sonne reigned in his steade, which hated the
childien of Israel, Tobias wente daylie tho-
row out all his kyned, and comforted them,
and gaue of his goodes to euery one of the,
as moch as he might: he fed the hongrie, clo-
thed the naked, and buried the deed and slai-
ne, and that diligently.

And n han Sennacherib the kynge came
agayne and fled out of Jewry (what tyme
as God punyshed him for his blasphemys) &
in his wiath slew many of the childien of Is-
rael.

D
4.Re.19.2

D ij

The booke of Tobias.

4. Elc. 2. c. **racl**, Tobias buried their bodices. But whan it was tolde the Kyng, he commaunded to slaye him, and toke awaye all his goodes. Neuertheles Tobias with his sonne & with his wife fled his waye, and was hyd naked, for there were many that loued him. But after xlv. dayes the Kyng was slayne of his owne sonnes. Then came Tobias againe to his house, and all his goodes were restored vnto him.

The II. Chapter.

After these thinges vpon a solempne daye of the LORDE Tobias made a good feast in his house, & sayde vnto his sonne: Go y waye & bryng hithir some of oure trybe, such as feare God, that they maye make mery with vs. And whā he was gone, he came agayne, and tolde his father, that one of the children of Israel laye slayne vpon the strete. And immediatly he leape from his table, lest the feast, came fasting to the deed coarfe, toke him & bare him pruely into his house, & whan the Sonne was downe, he might safely burye him. And whā he had hyd the coarfe, he ate his meate with mournynge and feare, remembrynge y wordes, that the LORDE sayeth by the prophet Amos: your hye feastes shalbe turned to sorowe and heynnes.

Amos. b.
1. Mac. 1. b.

But whan y Sonne was downe, he wente his waye & buried h. m. Then all his neighbours reprovied him, sayenge: It is not longe, sens it was commaunded to slaye the because of this matter, and hast scarce escaped the daunger of death, and buriest thou the de. d againe. Neuertheles Tobias fearinge God more then the Kyng, toke the bodices of the slayne, hyd them in his house, & buried them at mydnight.

C It happened vpo a daye, that he had buried y deed, & was weery, came home, & layed him downe by the wall & slepte. And while he was a slepe, there fell downe vpo his eyes warme donge out of the swalowes nest, so y he was blynde. This tentacion dyd God suffre to happen vnto him, that they which came after, might haue an example of his paciēce, like as of holy Job. For in so moch as he euer feared God from his youth vp, & kepte his commaundementes, he was not heuy agaynst God, that the plague of blyndnes chaūsed vnto him, but remayned stedfast in the feare of God, and thanked God all the dayes of his life.

Deu. 2. a.
and. 17. a.
Ioh. 9. a.
and. 11. a.

D For like as blessed Job was had in derision of Kynges, euen so was he laughed to scorne of his elders & kynsselkes, which say-

The iij. Chap.

be vnto him: where is thy hope, for y which thou hast done allmies and buried the deed? But Tobias rebuked the, & spake: Saye not so, for we are the children of holy men, & loke for the life, which God shal gene vnto them, that neuer turne their beleue from him. Anna his wife wente daylie to the weeuynge worke, & loke what lyuinge she coude get wth the labo^r of hir handes, she brought it. And it happened y she toke a kyd and brought it heme.

Iob 4. a

Tobi. 2. a

Eph. 4. c

And whan hir husband herd it crie, he sayde: lette y it benot stollen, restore it agayne to the owners: for it is not lausfull for vs, to cate or to touch eny thinge of thest. Then was his wife angrie, and sayde: Now is thy hope become vayne openly, & thy allmies dedes are manifest. With these & such like wordes dyd she cast him in the tethe.

Deu. 22. a

Iob 1. b

The III. Chapter.

Then Tobias toke it heuely, & wth teares beganne to make his prayer, saye ge: O LORDE, thou art righteous, & all thy iudgmētes are true, yee all y wayes are mercy, faithfulness & iudgmēt. And now O LORDE be mynde full of me, & take no vengeance of my synnes, nether remembre my mysdedes ner y mysdedes of my elders. For we haue not bene obediēt vnto y cōmaundmētes, therfore are we spoyled, brought in to captiuyte, in to death, in to derision & shame vnto all nacions, amōge whō thou hast I ca tred vs. And now O LORDE, y iudgmētes are greete, for we haue not done a cōdige to y cōmaundmētes, nether haue we walked in neccēty before y. And now O LORDE, deale with me a cōdige to thy wil, & cōmaunde my spiete to be receaued in peace, for more expediet were it for me to dye, the to lyue.

2

1. Sal. 1. b

At the same tyme it happened, that Sara the daughter of Raguel at Rages a cite of y Medes was slaundered of one of hir fathers hand maydes, namely, that she shulde haue had seuen husbandes, which as soone as they were gone in vnto hir, were slayne of the deuell called Asmodeus. The fore whan she reprovied the mayden for hir faulte, she answerde her, sayenge: God let vs neuer se sonne ner daughter of the more vpon earth, thou kyller of thy husbandes. Wilt thou slay me also, as thou hast slayne sinen men? At this voyce wote Sara into an hye chamber of hir house, and thre dayes and thre nightes she nether ate ner drake, but cōtynued in prayer, and besought God with teares, that he wolde delyuer her from this rebuke.

3

The booke of Tobias.

C Upon the thirde daye it chaunced, that whan she had made an ende of hir prayer, she prayſed the LORDE, ſayenge: Blessed be thy name O God of o' fathers, which whan thou art wroth, ſheweſt mercy, and in the tyme of trouble thou forgiueſt the ſynnes of them, that call vpon the. Vnto the LORDE turne I my face, vnto the liſt I vp myne eyes. I beſeke y' O LORDE, loſe me out of the bondes of this rebuke, or els take me vterly awaye fro' of y' earth. Thou knoweſt LORDE, that I neuer had deſyre vnto man, and that I haue kepte my ſoule cleane from all vnclenly luſt. I haue not kepte company with thoſe that paſſe their tyme in ſporte, nether haue I made my ſelf partaker with them that walke in lighte behauoure. Neuertheles an huſbande haue I conſented to take, not for my pleaſure, but in thy feare.

D Now peradventure either I haue bene unworthy of them, or els were they vnmete for me, for thou happily haſt kepte me to another huſband. For why: thy counſell is not in y' power of man. But who ſo euer loueth the and ſerueth the a right, is ſure, that yf his life be tempted and proued, it ſtadeth in the tryenge: and yf he endure in paciẽce, he ſhal haue a rewarde and be hylie crowned: and yf he be in trouble, that God (no doute) ſhal deliuer him: and yf his life be in chaſte nyng, that he ſhall haue leue to come vnto thy mercy.

Eſa. 8. d
and. 40. b
and 45. b

For thou haſt no pleaſure in oure dampnation: ⁊ why: after a ſtonie thou makeſt y' wether ſayre and ſtill: after wepinge and heynyes thou geueſt greate ioye. Thy name O God of Iſrael, be prayſed for euer. At the ſame tyme were both their prayers herde in the ſight of the mageſty of the hyeſt God. And Raphael the holy angel of the LORDE was ſent to helpe the both, whoſe prayers came together before God.

The III. Chapter.

A Whā Tobias thought his prayer to be herde, that he might dye, he called vnto him his ſonne Tobias, ⁊ ſayde vnto him: My ſonne, heare the wordes of my mouth, and laye the in thine hert as a foundacion. Whan God taketh awaye my ſoule, burie thou my body, ⁊ holde thy mother in honoure all the dayes of hir life. For thou oughteſt to remembre, what and how greate parcels ſhe ſuffred for y' in hir wōbe. And whā ſhe alſo hath fulfilled the tyme of hir life, bury her beſyde me. Haue God in thy thought all the dayes of thy life, ⁊ beware,

Exo. 20. b
Eccli. 7. c

The iiij. Chap. Fo. xxi.

leſt at eny tyme thou coſent vnto ſynne, and leſt thou let ſlippe the commaundemētes of the LORDE oure God.

Geue allmes of thy goodes, and turne neuer thy face from the poore: and ſo ſhal it come to paſſe, that the face of the LORDE ſhal not be turned awaye from the. Be merciſull after y' power. Yf thou haſt much, geue plenteouſly: yf thou haſt litle, do thy diligence, gladly to geue of that litle. For ſo gathereſt thou thy ſelf a good rewarde in the daye of neceſſite. For allmes deliuereth ⁊ fro' death, ⁊ ſuff. eth not the ſoule to come in darcknes. A greate comforte is allmes before the hye God, vnto all them that do it.

Some reader: ⁊ fro' all ſynne & from death. 1. Tell. 4. a

My ſonne, kepe the well from all who do me, and (beſyde thy wiſe) ſe that no ſaute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde be-
Gen. 3. a
ganne all deſtruction.

Who ſo euer worketh eny thinge for the, immediatly geue him his hyre, and loke that thy hyred ſeruaunte wagies remayne not by the ouer night. Loke that thou neuer do vnto another man, the thinge that thou woldeſt not another mā ſhulde do vnto the. Eate thy bried with the hongrie and poore, and couer the naked with thy clothes. Set thy bried and wyne vpon the buryall of the righteous, and do not thou eate and drynke ther of with the ſynners. Are euer counſellat y' wyſe.

Deu. 24. c
Matt. 7. a
Luc. 14. b

Be allwaye thankfull vnto God, and be ſeke him, that he will ordie thy wayes, ⁊ that what ſo euer thou deuyleſt or takeſt in hande, it maye remayne in him. I certifie the alſo my ſonne, that (whan thou waſt yet but a bab) I deliuered ten talentes of ſyluer vnto Gabelus, at Rages a cite of the Medes, ⁊ his handwritinge haue I by me. And therefore ſeke ſome meanes, how thou mayeſt come by him, ⁊ receaue of him y' ſayde weight of ſyluer, and geue him his handwritynge agayne.

Tobias. c

My ſonne, be not a fraye: trueth it is, we lede here a poore life: but greate good ſhall we haue, yf we feare God, and departe from all ſynne, and do well.

Rom. 8. d

The V. Chapter.

Then answered Tobias his father, ⁊ ſayde: father, all that thou haſt commaunded me, wil I do, and that diligently. But how I ſhal requyre this money, I can not tell. Nether doth he knowe me, ner I him. What token ſhal I geue him: And as for the waye thither, I neuer knew it. Then

D iiij

The booke of Tobias.

his father answered him, and sayde: I haue his handwritinge by me, which whan thou shewest him, immediatly he shall paye the. But go thy waye now, & get the some faithfull man to go with y for an hyre, that thou mayest receaue y money, whyle I am yet luyng.

B Then wente Tobias out, & vpon the strete he founde a fayre yonge man standinge, gydded vp, and as it were one ready to take his iourney. And he knew not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good yonge man? He answered: Of the children of Israel.

And Tobias sayde vnto him: Knowest thou the waye, that ledeth vnto the countre of y Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged with oure brother Gabelus, that dwelleth in Rages a cite of y Medes, which lyeth vpon the mount Egabthanis. Tobias sayde vnto him: I praye the, carry for me, tyll I haue tolde my father these thinges. Then wete Tobias in, and tolde his father all. At y which his father marueled, & prayed, that he wolde come in vnto him.

C Now whan the angell came in, he saluted him, and sayde: ioye be with the for evermore. And olde Tobias saide: what ioye can I haue, that syt here in darcknes, & se not the light of heauen? The yonge man sayde vnto him: Be of good cheare, God shal helpe the shortly. And Tobias sayde vnto him: Canst thou brynge my sonne to Gabelus, vnto the cite of Rages in Media? And whan thou comnest agayne, I shal paye the thy hyre. And the angell sayde vnto him: I shal lede thy sonne, and brynge him to the agayne. Then Tobias answered him: Tell me I praye the, of what house, or of what trybe art thou?

The angell Raphael sayde vnto him: Arrest thou after the kynred of an hyrelinge, or sekest thou a gyde for thy sonne to go with him? But that I make the not carefull, I am Azarias the sonne of greate Zaanaias. And Tobias answered: Thou art come of a greate kynred, but I praye y, be not displeased, that I desyred to knowe thy kynred. The angell sayde vnto him: Thy sonne shal I lede forth safely, and brynge him whole to the agayne.

D Then answered Tobias, and sayde: well, go on youre waie, and God be in youre iourney, and his angell beare you company. So whan they had prepared all thinges, y they

The vi. Chap.

wolde take with them in their iourney, Tobias bad his father & his mother fare well, and they wente on their waye both together. Now whan they were gone, his mother beganne to wepe, and sayde: The staffe of oure age hast thou taken awaye, and sent him from vs. Tob. 10. 2

Wolde God that money had neuer bene, for the which thou hast sent him awaye. If we had bene content w o pouerte, this had bene greate riches vnto vs, that we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, & thine eyes shall se him. For I trust, that y good angell of God shal beare him company, and ordie well all the thinges that he doth: so that he shal come to vs agayne with ioye. At these wordes his mother left off fro wepyng, & helde hir tonge.

The VI. Chapter.

S Tobias wente on his waye, and a dogg folowed him, and y first night they abode by the water of Tigris. Then wente he out to wash his fete, and beholde, there came forth an horrible fish to deuoure him. Of whom Tobias was afraied, and cried with a loude voyce, sayenge: LORD, he cometh vpon me. And the angell sayde vnto him: Take him by the cheke blade, and drawe him to the. And he dyd so, and drew him vps the londe, and the fish beganne to leape at his fete.

B The angell sayde the angell vnto him: Take out the bewyle of this fish, and as for the hert, the gall and the leuer, kepe them by the. For these thinges are necessary and good for me dicynne. Tobias dyd so, and roasted the fish, and they toke him with them in their iourney: the residue they salted, as much as was sufficeit for them, till they came to Rages. Then Tobias axed the angell, and sayde vnto him: I praye y brother Azarias, tell me, wher to are these thinges good of the fish, that thou hast bydden me kepe?

The angell answered him and sayde: If thou layest a pece of the hert vpon the coales, the smoke therof dryeth awaye all manner of euell spretes, whether it be from man or from weiman, so that from thence forth y same shal come nomore vnto them. The gall is good to anoynte or to strake y eyes withall, where as there is eny blemish in them, so shal they be whole.

C And Tobias sayde vnto him: wher wilt thou that we come? The angell answered and saide: here is a nye kinsman of thine, one Raguel by name, which hath a daughter Nu. 26. 2

The booke of Tobias.

called Sara, & hath nether sonne ner daughter but her. All his good belögeth vnto the, and thou must mary his daughter: and therfore desyre her at her father, and he shal geue her the to wife. Then answered Tobias & sayde: As I vnderstonde, she hath bene married vnto seven husbundes, and they all are deed: and I haue herde saye, that the deuell slew them. I am afrayed therfore, lest soch thinges happen vnto me also: which yf it came to passe (seinge I am the onely sonne of my father and my mother) I shulde brynge the in their age wth sorow to their granes.

D Then sayde y^e angell Raphael vnto him: Heare me, and I will tell the, what they be of whom the deuell hath power. Namely, they that receaue mariage of soch a fashioⁿ, that they shut God out from the and from their hert, and geue them selues to their owne lust, euen as it were an horse and Mole, which haue no vnderföndinge: vpon soch hath y^e deuell power. But whan thou takest her, and art come in to the chamber, withholde thy self from her thre dayes, and geue thy diligence vnto nothinge but vnto prayer with her.

1. tess. 4. a
Plal. 31. b

Tobi. 3. b

And in the first night rost the leuer of the fish, and the deuell shalbe dryue awaye. The secöde night shalt thou be receaued in to the company of the holy patriarkes. The thirde night shalt thou opteyne the blessinge of God, so that whole childien shalbe borne of you. After the thirde night take the mayden in the feare of God, and more for the desyre of children, then for eny fleshly lust: that in the sede of Abraham thou mayest optayne the blessinge in childien.

The VII. Chapter.

A Then wente they in to Raguel, which receaued them ioyfully. And whan Raguel looked vpon Tobias, he sayde vnto Anna his wife: How like is this yonge man vnto my sisters sonne. And whan he had spoken this, he saide: whence be ye good brethien? They saide: Of the trybe of Nephtali, out of the captiuyte of Ninive. Then sayde Raguel vnto them: Knowe ye my brother Tobias? They saide: yee, we knowe him well. And whan he had spoken moche good of him, the angell sayde vnto Raguel: Tobias of whom thou axest, is this yonge mans father. Then Raguel bowed him self downe, and wepte, toke him aboute the neck and kysed him, and sayde: Gods blessinge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna his wyfe and Sara his daughter wepte also.

Tobi. 9. b

The viij. Chap. Fo. xxij.

Now whā they had talked together, Raguel bad kyll a wether, and to make a feast. And whā he prayed the to sytt downe to dyner, Tobias sayde: I wil nether eate ner dunke here this daye, excepte thou first graunte me my petition, & promyse me to geue me thy daughter Sara. Whan Raguel herde this, he was astonnyed, for he knew, what had happened vnto the ether seven men, that wete in vnto her: and he beganne to feare that it shulde chaunce vnto him also in like maner.

And whyle he stode so in doute, and gaue the yonge man no answer, the angell sayde vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belögeth thy daughter to wife, therfore might none other haue her.

The sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of myne might be married in hir owne kynred, accordinge to the lawe of Moses. And now dowte thou not, but I wil geue her vnto the: So he toke the righthande of his daughter, and gaue her in to the right hāde of Tobias, and sayde: The God of Abraham, the God of Isaac and the God of Jacob be with you, ioyne you together, and fulfill his blessinge in you. And they toke a letter and made a wytyng of the mariage. And then made they mery, and praysed God. And Raguel called Anna his wife vnto him, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of good cheere my daughter, the LORDE of heauen geue the ioye, for the heynesse that thou hast suffred.

Num. 36. c
Tob. 6. c

The VIII. Chapter.

Now after y^e they had supped, they brought the yonge man in to her. The thought Tobias vpon the wordes of the angell, and toke out of his bagg a pece of the leuer of the fish, and layed it vpon the hote coales. So the angell Raphael toke holde of the deuell, and sent him awaye, and bounde him in the wyldernes of the hyer Egypte. The spake Tobias vnto the virgin, and sayde: Vp Sara, let vs make oure prayer vnto God to daye, tomorrow, and ouer tomorrow: for these thre nightes wil we reconcile oure selues with God: and whan the thirde holy night is past, we shall ioyne together in y^e deuty of mariage, for we are the

1. Cor. 7. a

The booke of Tobias

children of holymen, and we maye not come together as the heithen, & knowe not God.

B Then stode they vp both together, and besought God earnestly, & he wolde preserue them. And Tobias sayde: O LORDE God of our fathers, prayse be thou of heaue & earth of the see, welles, & floudes, & of all the creatures that be therein. Thou maydest Adam of the mould of the earth, & gauest him Eua for an helper. And now LORDE thou knowest that it is not because of voluptuousnes, that I take this sister of myne to wyse, but onely for the loue of children, in whom thy name be blessed for ever. And Sara sayde: haue mercy vpon vs (O LORDE) haue mercy vpon vs, and let vs both come whole and sounde to a good age.

C And aboute the cocke crowe, it happened, that Raguel called his seruantes, and they were with him, to make a graue. For he sayde: it is chaunced vnto him peradventure, as it dyd vnto the other sevenmen, that wente in vnto her. Now whā they had made the graue, Raguel came agayne to his wyse, and sayde vnto her: sende one of thy maydes, to loke yf he be deed, that I maye burye him afore it be light daye.

So she sent a mayden to se, which whan she came in to the chamber, she founde them whole and sounde, slepyng together. And so she came agayne, & brought good tydings.

D Then Raguel and Anna his wife prayse of LORDE, and sayde: prayse be thou O LORDE God of Israel, for it is not happened vnto vs, as we thought. For thou hast dealt mercifully with vs, and put awaye from vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued. O LORDE, cause the to magnifie the more perfectly, and to offere the the sacrifice of thy prayse, and of their health: that all people maye knowe, & thou onely art God in all the earth.

E And immediatly Raguel commaunded his seruantes, to fyll the graue, that they had made, with earth, afore it was light: and bade his wife prepare a feast, & to make ready all thinges that were necessary for meate, to such as wente by waye. He caused two fatt kyne also and foure wethers to be slayne, & meates to be prepared for all his neighbours and frendes.

And Raguel charged Tobias, to remayne with him two weekes. As for all the good & he had, he gaue Tobias yf one half of it, and made this wytyng, that the half which remayned, shulde fall vnto Tobias after their death.

The IX. Chapter.

The ix. Chap.

Then Tobias called vnto him the angel, whom he thought to haue bene a man, and sayde vnto him. Brother Azarias, I praye the herke vnto my wordes: If I shulde geue myself to be yf seruant, I shal not deserue yf prouydence. Neuertheles I beseeke the, that thou wylt take the beastes and the seruantes, and go vnto Gabelus in Rages the cite of the Medes, and deliuer him his handwryttinge, and receaue the money of him, and praye him to come to my marriage. For thou knowest thyself, that my father telleth & dayes: and yf I tary one daye to longe, he wyl be sore in his mynde. Now seist thou how earnestly Raguel hath requyred me, so that I can not saye him nay.

Then toke Raphael foure of Raguels seruantes, and two Camels, & wente vnto Rages the cite of the Medes: and whan he had founde Gabelus, he gaue him his handwryttinge, & receaued all yf money. He tolde him also of Tobias & some of Toby, how all thinges had happened, & caused him to come w him to yf marriage. Now whan he came in to the house of Raguel, he founde Tobias sittynge at yf table: & he leape vp, & they kyssed one another, and Gabelus wepte, and prayse of God, and sayde: the blessinge of the God of Israel haue thou, for thou art the sonne of a right vertuous & iust man, & of one yf feareth God, & geueth greates allmes. And blessinge haue yf wife, and yf elders, that yf maye se yf children, and youre childers childre, vnto the thirde and fourth generaciō, and that youre seed maye be blessed of yf God of Israel, which reigneth worlde without ende. And whan they all had sayde Amen, they wente to the feast, but with the feare of the LORDE helde they the feast of the marriage.

The X. Chapter.

Now whyle yfge Tobias made lōge taryenge by reason of yf marriage, his father was full of care and heynenes, and thought: what shulde be the cause, that my sonnetarieth so longe? Or why shulde he be kepte so longe there? peradventure Gabelus is deed, and no man wyl geue him the money. Thus begāne he to be very sorowfull, he & Anna his wife with him, & beganne to wepe both together, because their sonne was not come agayne vnto them at the daye apointed. As for his mother, she wepte with discomfortable teares, and sayde: Wo is me, my sonne: Oh what ayled vs to sende the awaye into a straunge countre, thou light of oure eyes, thou staff of oure age, thou comfort of oure life, thou hope of oure generaciō?

The booke of Tobias.

Seinge all y thinges that we haue are one ly in the, we shulde not haue sent the awaye from vs.

B Then Tobias comforted her, and sayde: holde thy tonge, and be not discomfited, oure sonne is whole and sounde: the man y we sent him withall, is faithfull ynough. Neuer theles she might in no wyse be cōforted: but daylie wente out, looked aboute, and wente aboute all the stretes, wherby she thoughte he shulde come againe: that (yf it were possible) she might se him cōmyng a farre of.

But Raguel saide vnto his sonne i lawe: O tary here, and I shall sende a messaūger vnto thy father Tobias, to tell him y thou art in good health. Tobias sayde vnto him: I am sure, that my father and my mother counte euery daye, and that their hertes are soiry.

C So whan Raguel prayed Tobias w many wordes, z he wolde in no wyse heare him, he deliuered Sara vnto him, z the half parte of all his good: in seruauntes and handmaydes, in shepe, in camels, and in kene and moch money, and so sent him awaye from him with peace and ioye, and sayde: The holy angell of the LORDE be with you in your iourney, and bryng you forth safe z sounde, that ye maye fynde all thinges in good case wih youre elders, and that myne eyes maye se youre children, afore I dye.

So the elders embraced their daughter, kyssed her, and let her go, exortinge her to honoure hir father and mother in lawe, to loue hir husbāde, to rule well hir hussholde, to kepe hir house in good ordre, and to shew hir self faultlesse.

The XI. Chapter.

Now as they were goinge homewar de againe, vpon y xi. daye they came to Charra, which lyeth in the half waye towarde Ninive. And the angell sayde: Brother Tobias, thou knowest how thou hast left thy father: therfore yf it please the, we two wyll go before, and let the hussholde wih thy wife and y catell come soft z sayrly after vs. And whan Tobias was content that they shulde go before, Raphael sayde vnto him: Take of the gall of the fish wih the, for it shal be necessary. So Tobias toke of the gall, and they wente their waye. But Anna the mother of Tobias sat daylie by the waye syde vpon y toppe of an hill, from whence she might se farre aboute her.

B And whyle she was waytinge there for his cōmyng, she looked a farre of, and anone

The xi. Chap. Fo. xxiiij.

she perceaued hir sonne cōmyng. and ranne and tolde hir husbāde, sayenge: beholde, thy sonne commeth. And Raphael sayde vnto Tobias: As soone as thou cōmest in to the house, immediatly worshippe the LORDE thy God, and geue thankes vnto him: then go to thy father, and kyss him, z strake his eyes ouer w the gall of y fish, that thou hast brought wih the. For be sure, that his eyes shal straight waye be opened, and thy father shal se the light of heauen, and shal reioyse at the sight of the. Then the dogg that had bene wih them in their iourney, rāne before, and came as a messaūger, and wagged wih his tayle for gladnesse.

So y blynde father arose, and beganne to renne, and stembled wih his fete, and gaue a seruaunt his hande, ranne to mere his sonne, receaued him, and kyssed him, he and his wife, and beganne to wepe for ioye.

Now whan they had worshipped z thanked God, they satte downe. Then toke Tobias of the fishes gall, and anoynted his fathers eyes: and taried half an heure, and then beganne the blemyshe to go out of his eyes, like as it had bene the whyte skynne of an egge: which Tobias toke and drew from his eyes, and immediatly he receaued his sight.

Then they prayesed God, he and his wife, and all they that knew him. And Tobias sayde: O LORDE God of Israel, I geue the prayse and thankes, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sonnes wife also whole and sounde wih all y housholde and catell, wih camels and moch money of his wyues, and wih the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Tabath Tobias sister sonnes came and were glad, z reioysed wih him, by reason of all the good that God had shewed vnto him.

And so for y space of seuen dayes they made mery, and were right ioyfull enerichone.

The XII. Chapter.

He Tobias called his sonne vnto him, z sayde: What maye we geue this holy man, that wente wih the? Tobias answered his father and sayde: Father, what rewarde shal we geue him? Or what thinge can deserue his benefites? He hath bene my gyde, and brought me safe agayne: he receaued the money from Gabelus, he

The booke of Tobias

caused me to get my wife, he droue the euell spirete from her, he hath bene occasiō of gladnesse to hir father and mother: he delyuered me, that I was not deuoured of the fish, he hath made the to se the light of heauen, yee we all haue receaued greate good of him. How shulde we worthely deserue these thinges vnto him? But I praye the my father, that thou wilt desyre him, yf happlie he wil vouchsafe, to take with him the half of all that we haue brought.

B So the father and the sonne called him, to ke him asyde, and beganne to praye him, that he wolde be content to take in good worth, the half parte of all that they had brought. Then sayde he secretly vnto them: Prayse & God of heauen, and geue thankes vnto him before all men lyuynge, for he hath shewed his mercy vnto vs. It is good to hyde the Kynges secretes, but to shew and to prayse & workes of God, it is an honorable thinge. Prayer is good with fastinge, and to geue almes is better, then to hoorde vptreasures of golde. For almes delyuereth from death, clenseth synne, and causeth to synde euerlastinge life. But they that do synne and vnrigh teousnes, are & enemies of their owne soules.

Somere
de vnto
you.

Tob. 4. b
Dani. 4. d

C Wherfore I tell you the trueth, and wyll hyde nothinge from you. Whan thou praydest with teares, and burydest the deed, and lefdest thy dyner, and hydest the deed in thy house vpon the daye tyme, that thou mightest burye them in the night, I offred thy prayer before the LORDE. And because thou wast accepte and beloued of God, it was necessary, that temptation shulde trye the. And now hath the LORDE sent me to heale the, and to delyuer Sara & sonnes wife from the euell spirete. For I am Raphael an angell, one of the seuenthat stonde before God.

Prou. 3. b

D Whā they herde this, they were sore afra yed, and trembled, and fell downe vpon their faces vnto the ground. Then sayde the angell: peace be with you, feare not. Where as I haue bene w you, it is the will of God, geue prayse and thankes vnto him.

Gen. 18. a
and 19. a
Iud. 15. c

You thought that I dyd eate and drinke with you, but I vse meate that is invisible, and drynke that can not be sene of men.

Now therfore is & tyme that I must turne agayne, vnto him that sent me: but be ye thankfull vnto God, and tell out all his wonderous workes.

And whan he had spoken these wordes, he was taken awaye out of their sight, so & they sawe him nomore. Then fell they downe flat vpon their faces by the space of thre

The xiiij. Chap.

houres, and praysed God: and whan they rose vp, they tolde all his wonderous workes.

Then XIII. Chapter.

Then olde Tobias opened his mouth, and praysed the LORDE and sayde: Greate art thou O LORDE for euermore, and thy kyngdome worlde without ende: for thou scourgest and healest, thou ledest vnto hell, and byngest out agayne, and there is none & maye escape thy hande. O geue than kes vnto & LORDE ye children, of Israel, and prayse him in the sight of the heithē. For amonge the heithen which knowe him not hath he scatred you, to the intēt that ye shulde shew forth his maruelous workes: & cause them for to knowe, that there is none other God allmightie but he. He hath chastened vs for oure mysdedes, and for his owne mercy sake shal he saue vs.

Deut. 32. f
1. Reg. 2. b
Sap. 16. c

Considre then, how he hath dealt w you, & prayse him with feare and drede, and magnifie the euerlastinge kyng in yō workes.

I wil prayse him euen in the londe of my captiuyte, for he hath shewed his maiesty vnto a synfull people. Turne you therfore O ye synners, and do righteousnes before God, and be ye sure, that he wyl shew his mercy vpon you. As for me & my soule, we wil reioyse in God. O prayse the LORDE all ye his chosen, holde the dayes of gladnesse, and be thankfull vnto him. O Jerusalem thou cite of God, the LORDE hath purysht the for the workes of thine owne handes. O prayse the LORDE in thy good thinges, & geue thankes to the euerlastinge God, that he maye builde vp his tabernacle agayne in &, that he maye call agayne vnto the, all sod as be in captiuyte, and that thou mayest haue ioye for euermore. With a fayre light shalt thou shyne, & all & endes of & worlde shal honoure the. The people shal come vnto the from farre, they shal bringe giftes, and worshippe & LORDE in the, and thy londe shal they haue for a Sanctuary, for they shal call vpon the grea te name in the.

2. Para. 6. i

Luc 2. e

1st Co. 2
1st Co. 2
Acto 1. e

C Cursed shal they be that despise the, & all they that blasphemethe, shal be condēpned: but blessed shal they be, & buylde the vp. As for the, thou shalt reioyse in & childre, for they all shal be blessed, and gathered together vnto the LORDE. Blessed are they all & loue &, and be glad of thy peace. Prayse then the LORDE O my soule, for the LORDE oure God hath delyuered his cite Jerusalem from all hir troubles. I wil counte myself happie, yf my seditaryne to se & cleames of Jerusale,

The boke of Tobias.

Apo. 21. c The gates of Jerusalem shalbe buylded with Saphyre and Smaragde, and all the cōpase of hir walles with precious stones. All hir stretes shalbe paved wth whyte Marble stone, and in all hir stretes shal Alleluya be sung. Praised be y^e LORDE, which hath exalted her, y^e his Kyngdome maye be vpon her for euermore, Amen. And so Tobias made an ende of his talkyng.

The XIII. Chapter.

Iob 42. c
Psal. 127. a **A**fter that Tobias had gottē his sight agayne, he luyed two and xl. yeres, & sawe his childers children. Now whan he was an hundred and two yere olde, he dyed, & was buried honorably in Ninive. For whan he was sixe and fiftie yeres of age, he lost the sight of his eyes, and whā he was thre score yere olde, he gat his sight agayne. The residue of his life led he in ioye, and increased well in the feare of God, & departed in peace.

Naū. 1. 2
Soph. 2. c **B**ut in y^e houre of his death he called vnto him his sonne Tobias, & seven yonge sprynghaldes his sonnes children, and sayde vnto them: The destruccion of Ninive is at hande, for the worde of the LORDE can not fayle, and oure biethren that are scatred out of the londe of Israel, shal come thither agayne. And the whole londe of it that hath bene waiste, shalbe fylled: and the house of God that was brent in it, shalbe buylded agayne, & all soch as feare God shal retorne thither: the heithen also shal forsake their Idols, & come to Jerusalem, and dwell th^{er}, and all the Kynges of the earth shalbe glad of her, and worshiipe the LORDE God of Israel.

Deut. 6. c
1. Reg. 7. 2
Iosu. 24. c **C** And therfore my children, heare youre father: Serue the LORDE in faithfulness, seke after his will, and do the thinge that pleaseth him. Commaunde youre children y^e they do right, geue allmes, be myndefull of God, and euer to be thankfull vnto him in trueth and with all their power. Heare me therfore my child^{ren}, and abyde not here: but in what daye so euer ye haue buried youre mother besyde me, gett you from hence. For I se, that the wickednes of it shal brynge it to destruccion and ende.

D After y^e death of his mother, Tobias departed awaye from Ninive, with his wife and children, and with his childers children, & came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of thē. And he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fiftie generacion and childers child^{ren}. And whan he was xcij. yea-

The xiiij. Chap. Fo. xxiiij.

re of age, he dyed in the feare of the LORDE, and his kynnsfolkes buried him. And all his posterite continyed in a good life, and holy conuersacion: so that they were loued & accepted both of God and men, and of all the people of the londe.

The ende of the boke of Tobias.

The boke of Iudith.

What this boke conteyneth.

Chap. I. Of the noble cite Egbatanis. Of Nabuchodonosor the Kyng of the Assirians, of his victory and power.

Chap. II. The vnsaciablenesse that Nabuchodonosor had to raigne: of his hooft & tyrāny.

Chap. III. Dyuerse Kynges and prynces yelde them selues for feare The tyranny of Holofernes and pryde of the Kyng.

Chap. IIII. The Jewes are astrayed and carefull for Jerusalem and the temple, make their londe strōge, prepare them selues to the battayll, call vpon God, and Eliachim the prest comforteth them.

Chap. V. Holofernes taketh indignacion at the children of Israel, because they go aboute to defende them selues. Achior beareth wytnesse to the trueth.

Chap. VI. Achior for tellyng the trueth is takē, and deliuered vnto the people of the Jewes: vnto whom he telleth all the matter, which mooueth the people to crye vpon God.

Chap. VII. Holofernes layeth siege to Bethulia. The children of Israel crye vpon God. Holofernes taketh the water from them, so that they in the cite haue greater thyrst, and are vnpacient. Osias comforteth them, and appoynteth fyue dayes to the grace of God.

Chap. VIII. Iudith reprimeth the elders that sett a tyme to the mercy of God: she exorteth the people to amēdemēt & to pniar, rehearseth the benefites of God, and telleth them hir deuyce.

Chap. IX. Iudith goeth in to hir oratory, and prayeth feruently vnto God, for the deliuerance of hir people.

Chap. X. Iudith decketh herself of the best fashion, taketh hir maydē with her, & goeth forth by night in to Holofernes tent.

Chap. XI. Iudith telleth Holofernes the cause of hir cōmyng, which pleaseth him well.

Chap. XII. Holofernes commaundeth to intreat hir well, and geueth hir liberty to go in and out to hir prayer, maketh a greatesupper, byddeth hir to it, and is drunken.

The booke of Iudith

Chap. XIII. Iudith seeketh oportunitie, prayeth vnto God for strenght, smyteth of the heade of Orofen Holofernes, and buyngeth it in to the cite, where the people reioyse and prayse God.

Chap. XIII. Holofernes heade is stucke vp vpon the walles, the children of Israel fall vpon their enemies, which take their flight. Achior cometh in to the nombre of the people of God.

Chap. XV. Holofernes hoost are out of their wyttes after his death, the Israelites folowe vpon the, the other cities of Israel helpe them, they wyne greatespoyle, & comede Iudith.

Chap. XVI. Iudith syngeth prayse vnto the LORD. The people come together vnto Ierusalem to geue thankes and prayse vnto the LORD. Now Iudith made hir ende.

The first Chapter.

ARphaxat the kynge of the Medes subdued many people vnto his dominion, & buylde a noble stronge cite, which he called Ecbathanis. The walles of it made he of fre stone, foure squared, seuētie cubites hye, and thirtie cubites brode. He made towres therevpon of an hundreth cubites hye. But vpon the foure corners euery syde was twentie fore brode. He made the portes in the heith, like as the towres. This kynge trusted in his mightie hoost, & in his glorious charetties.

So in y twelste yeare of his raigne it hapened, that Nabuchodonosor y kynge of the Assirians (which raigned in the greates cite of Ninie) fought agaynst Arphaxat, and ouercame hi in y greateselde called Ragau, besyde Euphrates and Tigris and Iadason in the felde of Erioth the kynge of the Elites.

B Then was the kyngdome of Nabuchodonosor exalted, and his hert was lift vp: and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, and vnto the Zelthen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greateselde of Esdrelō, to all them that were in Samaria, and beyonde the water of Iordan vnto Ierusalem and the whole londe of Jesse vnto the mountaynes of Ethiopia. Vnto all thesedyd Nabuchodonosor the kynge of y Assirians sende messaungers. But they all w one consent wolde not agree vnto him, and sent the messaungers agayne chmpt'e, and put the awaye without honoure. Then Nabuchodonosor the kynge toke indignaciō at all those londes, and sware by his trone & by his kyngdome, that he wolde be auenged of all these countrees.

The II. Chapter.

In the xxiij. yeare of kynge Nabuchodonosor, vpon the xxij. daye of y first moneth, it was deuysed in the court

The ij. Chap.

of Nabuchodonosor y kynge of the Assirians, that he wolde defende himself. So he called vnto him all y elders, all his captaynes and men of warre, and shewed them his secreete counsell, and tolde them, that his purpose was, to buynge the whole earth vnder his domynion. Now whan they were all content with this sayenge, Nabuchodonosor the kynge called Holofernes the chiefe captaigne of his warres and saide vnto him: Go thy waye forth agaynst all the kyngdomes of the west and specially agaynst those that haue despy sed my commaundement. Thou shalt spare no realme, all stronge cities shalt thou buynge in subieccion vnto me.

B Then Holofernes called together all the captaynes & rulers of all the power in Assiria, and mustred the souldyers vnto the hoost (like as the kynge commaunded him) namely, an hundreth and twetye thousande fightinge men vpon fote, and twelue thousande archers vpon horsebacke. All his ordinaunce sent he before with an innumerable multitude of camels, so that the hoost was well prouyded for with oren, and small catell, and y without nombre. He caused cometo be prepared out of all Syria for his hoost. Much golde and syluer also toke he out of the kynges house. So he toke his iourney, he and all his hoost, with charettes, hoismen, and archers: of whom there were so many, that they couered the grounde of the lande, like the gres-hoppers.

C And whan he was gone past the borders of the Assirians, he came towarde the greates mountaynes of Ange, which lye vpon the left syde of Celicia: and so he wente vp in to all their castels, and wanne euery stronge holde. As for y welthy cite of Melothus, he brake it downe, & spoyled all the childre of Tharsis and the Ismaelites, which laye towarde the wyldernes and vpon the south syde of y londe of Chelon. He wente euer Euphrates also, and came in to Mesopotamia, and brake downe all the hye cities that were there, from the broke of Nambretyll a man come to the see: and he toke the borders in from Celicia vnto the coastes of Japhet towarde the south. He caried awaye all the Madianites, and spoyled all their goodes: & who so ener withstode him, he slew them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of haruest, and brent vp all the corne and all the trees, and caused the vynes to be cutt downe. And the feare of him fell vpon all them that dwelt in y earth.

The III. Chapter.

The booke of Judith.

The iiij. Chap. Fo. xxv.

A **S**o the kynges & prynces of all cities & londes sent their Embassitours: namely, they of Syria and Mesopotamia, Syria Sobal & Lybia & Celicia, which came to Holofernes, & sayde: Let thy wiath cease towarde vs: It is better for vs to serue the greate kyng Nabuchodonosor with oure lyues, and to be subiecte vnto the, then that we shulde dye and be slayne, and receaue greater hurte. All oure cities and possessions, all mountaynes and hilles, all felde, greate and small catell, shepe, goates, horses, and camels, all oure goodes and householdes, be in thy power, vnder thy subiection be it all together. We oure selues also and oure children wylbe thyne owne, come vnto vs a peceable lorde, and vse oure seruyce at thy pleasure.

B Then came Holofernes downe from the mountaynes with hoisemē & greate power, and conquered all stronge fenced cities, and all that dwelt in the londe. And out of all cities he toke stronge men, & soch as were mete for y warre, to helpe him. There came soch a feare also vpon those countrees, that the dwellers of all the cities, the prynces and rulers & the people together, wete forth to mete him as he came, & receaued him honorably with garlandes & torches, with daunces, tabrettes and pipes.

C Neuertheles though they dyd this, yet might they not swage his rigorous stomak: but he destroyed their cities, & hewed downe their woddes. For Nabuchodonosor the kyng had commaunded him, that he shulderote out all the goddes of the londe: to y intent that he onely might be called and taken for God, of the nations which Holofernes with his power brought vnder him. So wente he thorow Syria Sobal, and thorow all Appamia, and all Mesopotamia, came to the Iordene in the lode of Gabaa and Septopoli, and toke their cities, and remayned there thirtie dayes, wherin he caused all the whole multitude of his hoost to be gathered together.

The III. Chapter.

A **W**han the children of Israel shuld dwell in Jewry herde this, they were sore afayed of him. There came soch trembling also and feare vpon them, that they sorowed he shulde do vnto the cite of Jerusalem and the temple of the LORDE, as he had done to other cities & their temples. So they sent in to all Samaria rounde aboute vnto Jericho, toke in and occupied all the toppes of the mountaynes, made fast the

townes with walles, and prepared come for them agaynst the battayll.

Eliachim also y prest wrote vnto all the that dwelt towarde Esdrelon (which lyeth ouer agaynst y greate felde by Dotha Im) & vnto all those by whom men might haue passage vnto them, that they shulde take in the wayes of the mountaynes, & herby the remight be eny waye and passage to Jerusalem, & y they shulde holde diligent watch, where eny strate waye was betwixte y mountaynes. And the children of Israel dyd, as Eliachim the prest of the LORDE had commaunded them. And all the people, cried earnestly, and humbled their soules with fastinges and prayers, they and their wyues. The prestes put on hayrie clothes, and layed the yonge babes before the temple of the LORDE, and couered the aulter of the LORDE with an hayrie clothe. And with one acorde cried they vnto the LORDE God of Israel, that their children shulde not be geuen in to a pray, and their wyues in to a spoyle, y their cities shulde not be layed waist, & y their Sanctuary shulde not be vnhalowed, and so they to be a shame and rebuke vnto the heithen.

Then Eliachim the hye prest of the LORDE wente rounde aboute all Israel, and spake vnto them, sayenge: Be ye sure, y the LORDE wil heare youre petitions, yf ye cōtinue stedfast in fastinges and prayers in y sight of the LORDE. Remembre Moses the seruante of the LORDE, which ouerthrew y Amalechites (that trusted in their might & power, in their hoost, in their shildes, in their charettes & horsmen) not with weapens, but with holy prayers. Euen so shal all the enemies of Israel be, yf ye contynue in this worke, that ye haue begonne. So vpon this exortacion they continued in prayer before the LORDE: In so moch that they which offred brent sacrifices vnto the LORDE, offred the offringes vnto y LORDE, beyng arayed in hayrie clothes, and had asshes vpon their heades. And they all besought God from their whole hert, y he wolde vyset his people of Israel.

The V. Chapter.

A **W**hen the worde came to Holofernes the prynce of the warres of the Assyriās, y the childre of Israel prepared them selues to make resistaunce, & how they had stopped the wayes betwixte the mountaynes. Then was he excedinge woth, & called all the prynces of Moab, & the capitaines of Ammon, & sayde vnto them: Tell me, what

The boke of Iudith.

The v. Chap.

Iudith. 1. b people is this, & kepeth in the mountaynes? Or what maner of cities are they? What is their power? Or what maner of hoost haue they? Who is their capteyne? And why do they despise vs (more then all those that dwell in the east) and come not forth to meete vs, & they might receaue vs with peace?

Iudith. 11. b Then Achior the capteyne of all the Ammonites answered, and sayde: Syr, yf it please the to heare me, I wil tell the truerth before the concerninge this people that dwell in the mountaynes, and there shal no lye go out of my mouth.

Gen. 11. d This people is of the generacion of the Caldees, they dwelt first in Mesopotamia, for they wolde not folowe y gooddes of their fathers that were in the londe of the Caldees, & so forsoke they the customes of their fore fathers (which had many goddes) and worshipped one God, that made heauē and earth: which also commaunded them that they shulde go from thence, and dwell at Haran. Now whan there came a deth in to y whole londe, they wente downe to Egipte, & there they dwelt foure hundred yeares, in y which they multiplied so greatly, that their hoost might not be nombred. And whan the kynge of Egipte oppressed them, and subdued the in buyldinge of his cities with matynge of claye & brick, they cried vnto God their LORDE, which punished the whole londe of Egipte with dyuerse plagues.

Exo. 12. e and 14. b Now whan the kynge of Egipte let the go their waye, & the plague ceased, & then followed after the, to take the, & to bryng the agayne in to his seruyce, whyle they were flyenge awaye, the God of heauē opened y see, so y the waters stode fast vpon both the sydes as a wall, & these wente thorow the botome of the see drye shod. In the which place whā an innumerable people of the Egiptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one, to tell the that came after, how it happened.

Exo. 15. d Exo. 16. f Deut. 8. a So whan this people was passed the rowe the reed see, they came in to the wildernes of the mount Synai, where neuer man might dwell afore, & where the sonne of mā had neuer rested. There were y bytter waters made swete for the, that they might drynke, & 40. yeares had they meate from heauē. Where so euer they wente (without bowe & arrowe, without butler or swerde) their God fought for the, & caused the to haue the victory. And no man was able to hurte this people, excepte it were so, y they departed vnfaithfully

from y worshippinge of the LORDE their God. But as oft as they worshipped eny other besyde their God, he gaue them ouer to be spoyled, to be slayne, & to be put to confusion. Neuertheles as oft as they were sory for departynge from the worships of their God, the same God of heauen gaue them power & strenght to withstode their enemies.

Moreover they slew the kynge of the Canaanites, Jebusites, Pherezites, Etchites, Euites & Ammites, & all y mightie in Hesebon, & toke their lodes & cities in possession: and so longe as they synned not in y sight of their God, it wete well with them, for their God hateth vnrightheousnesse. For in tymes past whan they wente out of y waye, which God had geuen them, y they shulde walke in it, they were destroyed in dyuerse battayles of many nacions, & many of them were caried awaye prisoners into a straunge countre. But now lately they haue turned the selues agayne vnto the LORDE their God, & are come together agayne out of the countrees where they were scatred abroad: and thus haue they coquered these mountaynes & dwell therein: & as for Jerusalem where their Sanctuary is, they haue it agayne in possession.

And therefore my lorde, make diligent inquiry, yf this people haue done wickednesse in the sight of their God, then let vs go vp agaynst them, for doubtles their God shal deliuer them into thy handes, & subdue them vnto y power. But yf this people haue not displeased their God, we shal not be able to withstande them, for their God shal defende the, & so shall we be a shame to all y worlde.

Now whan Achior had spoken out these wordes, all the prynces of Holofernes were wroth, & thought to slaye him, & sayde one to another: what is he this, which darre saie, y y childre of Israel are able to withstode Nabuchodonosor the kynge & his hoost? where as they are an vnwepened people, without strenght or vnderstodinge of y fettes of warre: That Achior therfore maye knowe, y he hath disceined vs, we wil go vp in to y mountaynes: & whan the mightie men of the are taken, he also shalbe stickte with the swerde, y all people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without him.

The VI. Chapter.

So whan they had lest of speakinge, Holofernes toke sore indignacion, & sayde vnto Achior. For so moch as thou hast prophecied vnto vs, sayenge that the people of Israel shalbe defended of their

Iudith. 2. 1-4

Exo. 21. 10 Ios. 12

4. Re. 25. 2

1. Efd. 1. 2

Iudith. 6. e

Iudith. 5. f

The booke of Iudith.

The vii. Chap. Ho. xxvi.

Iudith. 13. e
 God, I will shew the, that there is no God but Nabuchodonosor. Yee whan we slaye them all as one man, thou also shalt perish with them thorow the swerde of the Assirians, & all Israel shal be destroyed with the, & the shalt thou see, that Nabuchodonosor is the LORDE of the whole earth. The shalt the swerde of my knyghthode go thorow y sydes, & thou shalt fall downe stickte amonge the wounded of Israel, & shalt not come to thy self agayne, but be utterly destroyed with the. But yf thou thynkest thy prophecy to be true, why dost thou then chaunge thy colour? why art thou afrayed? Thynkest thou that my wordes are not able to be perfourmed? But that thou mayest knowe, that thou shalt see these thinges with the, beholde, from this houre forth wyll I sende the vnto yonder people, that whan the punishment of my swerde (which they haue worthely deserved) falleth vpon them, thou mayest be punished with them.

So Holofernes commaunded his seruantes to take Achior, & to cary him vnto Bethulia, and to deliuer him in to the handes of the childien of Israel. Then Holofernes seruantes toke him, & wete thorow the playne felde. But whan they drew nye vnto the mountaynes, the slyng casters came out agaynst them: Neuertheles they gat them a waye by the syde of the mountayne, & bounde Achior hand & fore to a tre, & so left him bounde with wythies, & turned agayne vnto their lorde.

Notwithstoddinge the childien of Israel wente downe fro Bethulia, came vnto him, lowsed him, brought him to Bethulia, set him in the myddest of the people, and axed him what the matter was, that the Assirians had left him bounde.

Iudith. 14. b
 C Osias the sonne of Micha of the trybe of Symeon, & Charnum (which is also called Gothoniel) were the pryncipall rulers at the same tyme. Now whan Achior stode in the myddest of the Senatours, & before the all, he tolde them, what answere he gaue Holofernes, to the thinge that he axed him, and how Holofernes people wolde haue slayne him for so sayenge, & how Holofernes himself was wroth, & commaunded him for the same cause to be deliuered vnto y Israelites: that whan he ouercame the childie of Israel he might commaunde Achior also to be put to death with dyuerse tormentes, because he sayde: the God of heauen is their defender.

Iudith. 15. f
 And whā Achior had playnely tolde out all these thinges, all the people fell downe

vpon their faces, prayyinge the LORDE, and poured out their prayers together vnto the LORDE, with a generall complayne & wepyng, & sayde: O LORDE God of heauen & earth, beholde their pryde, & loke vpon oure lowlynes, & considre how it standeth with thy sayntes, & make it to be knowne, & thou forsakest not those, which holde them fast by the, & how & thou bringest the lowe, & pieceme of the seues, & make their boast in their owne strength. So whan the wepyng and prayer of the people (which they had made the whole daye longe) was ended, they comforted Achior, sayenge: the God of oure fathers, whose power & strength thou hast praysed, shall so rewarde the, & thou shalt rather see their destruccion. Whan y LORDE of God then shall geue his seruantes this liberte, God be with the also amonge vs: so & yf it please y, thou w thyme mayest dwell w vs.

Now whan Osias had ended the counsell, he toke him in to his house, and made a greate supper, called all the elders to it, & so they refreshed them selues after the fasting. And afterwarde was all the people called together, which made their prayers all the night longe in the congregation, and besought the God of Israel for helpe.

The VII. Chapter.

Iudith. 16. b
 The next daye Holofernes commaundded his hooft, to go vp agaynst Bethulia. There were an C. & xx. thousande fightinge men on fote, & two & twentie thousande horsmen, besyde the preparyng of them & were womne, & came to them on euery syde out of the countrees & cities which he had take. All these prepared them selues vnto the battayll agaynst the Israelites, and came on by the hyll syde, vnto the topp that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon & lyeth towarde Esdielion.

Iudith. 17. b
 Now whan the childie of Israel sawe so greate a multitude of the Assirians, they fell downe flat vpon y grounde, strowed asshes vpon their heades, & prayed w one a corde, & the God of Israel wolde shew his mercy vpon his people. And so they toke their weapons, & sat betwixt the mountaynes in y narrow place, & kepte the waye daye & night. But whyle Holofernes was goinge aboute, he founde the water springe, which from the south syde was conueyed in to the cite by a condyte: this commaunded he to be directe another waye, & to cut their condite in sunder. There were welles also not farre from the walles, which they vsed secretly, more for

The booke of Judith.

The viij. Chap.

pleasure then for necessity.

C Then wente the Ammonites & the Moabites vnto Holofernes, and sayde: The children of Israel trust nether in speare ner arrowe, but haue taken in, and kepte the mountaynes and hilles. That thou mayest overcome them therfore without & strykyng of eny battayll, sett me to kepe the welles, that they drawe no water out of them: so shalt thou destroye the without swerde, or at the least they shall be so feble, that they must be fayne to geue ouer the cite, which they thinke not able to be wone, for so moch as it lieth in the mountaynes. These wordes pleased Holofernes well and all his men of warre, and he set an hundred men at euery well reunde aboute.

Judit. 15. a

D And whan this watch had endured twentye dayes, the Cisternes and all that had water, fayled them that dwelt in the cite of Bethulia, so that in & whole cite they had not drynke ynough for one daye, for the people had water geuen them daylie in a measure. Then came the men and women, yonge personnes and children all vnto Osias, and sayde all with one voyce: God be iudge betwixte vs and the, for thou hast dealt euell with vs: thou woldest not speake peaceably with the kynge of the Assirians, therfore hath God solde vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thirst and greate destruccion. Therfore gather now together all the people that be in the cite, that we maye all yelde oure selues wyllingly vnto & people of Holofernes: for better it is & we be captiue and prayse the LORD with oure lyues, then to be slayne and perishe, and to be laughed to scorne & shamed of euery man whan we se oure wyues and children dye before oure eyes. We take heauen & earth this daye to recorde, and the God of oure fathers (which punyssheth vs accordinge to the deservynge of oure synnes) and geue you warnynge, & ye geue vp the cite now in to & power of Holofernes hoost, that oure ende maye be shorte with the swerde, which els shal endure longe for wante of water and for thirst.

Exo. 17. a

E Whan they had spokē out these wordes, there was a greate wepyng and howlyng in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God with one voice, sayenge: we haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Thou & art gracious, haue mercy vpon vs, punyssh oure vnrighteousnes with thine owne scour

Psal. 105. a

ge, and geue not those ouer that knowlege the, vnto a people which knoweth the not, lest they saye amonge the heithen: where is their God? Psal. 115. b

And whan they were so weery with this crienge and wepyng, that they helde their tungen, Osias stode vp with watrye eyes, and sayde: O take good herres vnto you (deare biethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the LORD: peraduenture he shal cut awaye his indignacion, and geue glory vnto his name. But yf he helpe vs not whan the se fyue dayes are past, we shall do as ye haue sayde. Judit. 8. b

The VIII. Chapter.

A And it happened whan these wordes came to the eares of Judith a wyddow, which was the daughter of Merari, the sonne of Idox, the sonne of Joseph, the sonne of Osias, the sonne of Elai, & sonne of Jammor, the sonne of Jeecon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchias, the sonne of Euan, & sonne of Nathania, the sonne of Salathiel, & sonne of Symeon, the sonne of Ruben. And his husbände was called Manasses, which dyed in the dayes of the barlye harvest. For whyle he was byndinge & sheeues together in the felde, the heate came vpon his heade, and he dyed at Bethulia his cite, and there was he buried beside his fathers. Now was Judith his desolate wyddow thre yeaeres & six monethes. And in the hyer partes of his house she made herself a prieny chambrie, where she dwelt, beyng closed in with her maydes. She ware a smock of hayre, and fasted all the dayes of hir life, excepte the Sabbathes, and new moones & the solempne dayes that the people of Israel kepte. She was a very fayre and beutyfull personne. Her husbände also had left her greate riches, a plentifulous housholde, greate vnmoveable possessions and many catell. This Judith was a woman of a very good repoitte with euery one, for she feared the LORD greatly, and there was no body that speake an euell worde of her. Judit. 7. c

Whā this Judith herde, how Osias had promised the people, that after the fyfthe daye he wolde geue vp & cite vnto the Assirians, she sent for the elders Chabbi and Charmin: and whan they came to her, she sayde: what thinge is this, wherein Osias hath consented, & yf God helpe not within fyue dayes, he wil geue ouer the cite to the Assirians: What are ye, that ye tempte the

Judit. 7. c

The booke of Judith.

LORDE: This deuycce optayneth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyl ye set the mercy of y^e LORDE a tyme, & appoynte him a daye after you re wylle?

C Neuertheles for so moch as the LORDE is pacient, let vs rather amende oure selues, pouringe out teares, and besekynge him of grace. For God threateneth not as a mā, neither wylle he be prouoked vnto wrath as the children of men. And therfore let vs hertely fall downe before him, and serue him with a mekespree, and with wepyng eyes saye vnto the LORDE, that he deale with vs accordinge to his owne wylle and mercy: that like as oure hert is now vexed, & brought lowe thorow the pryde of them, it maye so be comforted thorow his grace: in so moch as we folowe not the synnes of oure fathers, which forsoke their God, & worshipped other goddes: for the which synne they perished with the swerde, were spoyled & brought to shame of all their enemies. As for vs, we knowe none other God but onely him, for whose cause let vs tary with mekenesse. He shall requyre and make inquisition for oure bloude, from the vexacions of oure enemies: he shall brynge downe all the heithen, that rise vp agaynst vs, and put them to dishonoure, eue the LORDE oure God.

D Therfore deare brethren, seinge ye are the honorable and elders in the people of God, vnto whom all y^e people haue respecte, and vpon whom the life of the people stondeth, list vp their hertes with youre exortacion, y^e they maye call to remembraunce, how oure fathers also in tymes past were tempted, y^e they might be proued, yf they worshipped their God a right. They ought to remembre, how oure father Abraham beinge tempted, and tryed thorow many tribulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beinge tryed thorow many troubles, were founde stedfast in faith. Agayne, they that receaued not their tentacions with the feare of God, but put the selues forth with vnpaciency and murmuringe agaynst God, perished of the destroyer, and were slayne of serpentes. And therfore shulde not we undertake to be auenged, for the thinge that is done vnto vs: but to consider, that all these punysshmentes are farre lesse then oure synnes & mysdedes: Beleynginge also, that this correccion commeth vnto vs (as to the seruantes of God) for amendment, and not for oure destruccion.

The ix. Chap. Fo. xxvij.

Then sayde Osias & the elders vnto Judith: All that thou speakest, is true, and no mā can reprove y^e wordes. Praise thou for vs now therfore vnto God, for thou art an holy womā, and fearest God. And Judith sayde vnto them: Seynge ye knowe, that my wordes are of God, then proue my counsell and deuice, yf it be of God: and beseeke God, that he wylle brynge my counsell to a good ende.

Thus haue I deuysed: Ye shal stode this night before the porte, and I wylle go forth with Abia my mayde: Praye yetherfore vnto God, that he wylle graciously remembre his people of Israel within fyue daies, as ye haue sayde. As for the thinge that I go in hande withall, are ye no questions of it, tyll I open it vnto you myself: do ye nothinge els, but praye vnto the LORDE youre God for me. Then Osias the pryncce of the people of Iuda sayde vnto her: Go thy waye in peace, the LORDE be with the, that we maye be auenged of oure enemies, And so they wente from her agayne.

The IX. Chapter.

Now whā they were gone their way, Judith wente in to hir oratory, put on an hayrie smock, strowed ashes vpon hir heade, fell downe before the LORDE, and cryed vnto him, sayenge: O LORDE God of my father Symeon, which gauest him a swerde for a defence agaynst the enemies, that vsed violence and wilfulnes, and that rauyshed y^e virgin and put her to dishonesty. Thou that gauest their wiues in to a praye, and their daughters in to captiuite, and all their praye for a spoyle vnto thy seruantes, which bare a zele vnto the, helpe me wyddow, O LORDE my God, I beseeke y^e. For thou hast done all thinges from the begynnyng, and loke what thou hast taken in hande and deuysed, it came euer to passe. For all thy wayes are prepared, & thy iudgmentes are done in thy everlastinge foreknowledge. O loke now vpon the armyes of the Assirians, like as it was thy pleasure soueraynly to loke vpon the hoost of the Egyptians, whan they beyngeweapened, persecuted thy seruantes, & put their trust in their charettes, hoisemen, and in the multitude of their men of warre. But thou lokest vpon their hoost, castinge a thicke darcknes before them: and whan they came in to the depe, the waters ouerwhelmed them.

Euē so LORDE let it go with these, that trust in y^e power and multitude of their men

The booke of Iudith.

Psal. 45. b of warre, in their charrettes, arrowes & speares, and knowen not, that thou onely art our God, which destroyest warres from the begynnyng, and that thou art the LORDE. O lift vp thine arme now like as euer from y begynnyng, and in thy power brynge their power to naught, cause their might to fall in thy wrath. They make their boast, y they wyl vnhalowe and defyle thy Sanctuary, and to waiste the tabernacle of y name, and to cast downe the home of thine aulter with their swerde. Brynge to passe (O LORDE) y the pryde of the enemye maye be cut downe with his owne swerde: that he maie be taken with the snare of his eyes in me, and y thou mayest smyte him with the lippes of my loue. O geue me a stedfast mynde, that I maye despyse him and his strength, and that I maye destroye him.

C This shal brynge thy name an everlastinge remembraunce, yf the hande of a woman ouerthrowe him. For thy power (O LORDE) stondeth not in y power of men, nether hast thou eny pleasure in the strength of horses. There was neuer proude personne that pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

Eccli. 35. a O thou God of the heauens, thou maker of the waters, and LORDE of all creatures, heare me poore woman, callinge vpon the, and puttyng my trust in thy mercy. Remembre thy couenaunt O LORDE, and my nister wordes in my mouth, & stablysh this deuyc in my hert, that thy house maye continue still in holynes, and that all the heithen maye knowe and vnderstode, that thou art God, and that there is none other but thou.

The X. Chapter.

Iudith. 16. b **A**nd whan she had lest of cryenge vnto the LORDE, she rose vp from the place, where she had lyen flat before the LORDE, and called hir mayde, wente downe in to hir house, layed y haire cloth from her, put of the garmentes of hir wyddowhede, wasshed hir body, anoynted hir self with precious thinges of swete sauoure, broyded and plated hir haire, sett an hooe vpon hir heade, and put on soch apparell as belongeth vnto gladnesse, slippers vpon hir fete, armelettes, spanges, earynges, fyngerynges, and deckt herself with all hir best aray.

The LORDE gaue her also a speciall beautye and faynesse (for all this deckinge of hir self was not done for eny voluptuousnesse

The x. Chap.

and pleasure of the flesh, but of a right discrecion and vertue, therfore dyd the LORDE increase hir bewtye) so y she was exceedinge amiable and wel sauoured in all mens eyes. She gaue hir mayde also a bottell of wyne, a pot with oyle, pottage, cakes, bried & chese, and wente hir waye.

B Now whan she came to the poite of the cite, she founde Ofias and the elders of the cite waitinge there. Which whan they sawe her, they were astonnyed, & marueled greatly at her bewty, neuertheles they asked no question at her, but let her go, sayenge: The God of oure fathers geue y his grace, and with his power persourme all the deuyc of thy hert: that Jerusalem maye reioyse ouer the, and that thy name maye be in the nombre of the holy & righteous. And all they y were there, sayde w one voyce: so be it, so be it. Iudith made hir prayer vnto y LORDE, & wente out at y poite, she & hir mayde.

And as she was goinge downe the mountayne, it happened that aboute the spryng of the daye, the spyes of y Assirians met w her, and toke her, sayenge: whence comest thou? Or whither goest thou? She answered: I am a daughter of y Zebuees, and am fled from them, for I knowe, that they shal be geue vnto you to be spoyled: because they thought scome to yelde the selues vnto you, that they might fynde mercy in youre sight. Therfore haue I deuysed by my self after this maner: I wyll go before the prynce Holofernes, and tell him all their secretes, and wyll shew him, how he maye come by them, and wyne them, so that not one man of his hoost shall perish.

C And whan these men had herde hir wordes, & considered hir fayre face, they were astonnyed (for they wondred at hir excellent bewtye) & sayde vnto her: Thou hast saued y life by fyndinge out this deuyc, y thou woldest come downe to o lord: & be thou sure, that whā thou comest vnto him, he shal intreate the well, & thou shalt please him at y hert. So they brought her in to Holofernes payllion, and tolde him of her. Now whan she came in before him, immediatly he was ouercome & taken with hir bewtye. Then said his seruantes: who wolde despyse y people of y Jewes, y haue so fayre women? Shulde we not by reason fight against the for the se? So whā Iudith sawe Holofernes syttinge in a canapye, y was wrought of purple, sylke, golde, Smaragde and precious stones, she looked fast vpo him, & fell downe vpo the earth. And Holofernes seruantes toke hir vp

The booke of Judith.

agayne, at their lordes commaundement.

The XI. Chapter.

A Then sayde Holofernes vnto her: Be of good chere, and feare not in thine hert, for I neuer hurte man, that wolde serue Nabuchodonosor the kynge. As for thy people, yf they had not despysed me, I shulde not haue lift vp a speare agaynst the. But tell me now, what is the cause y thou art departed from them, and wherfore art thou come vnto vs?

And Judith sayde vnto him: Syr, vnderstonde the wordes of thy handmayden: for yf thou wilt do after y wordes of thy handmayden, the LORDE shall brynge thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the londe lyueth, & as truly as his power lyueth, which is in the to the punishment of all men that go wronge, all men shall not onely be subdued vnto him thorow the, but all the beestes also of y felde. For all people speake of thy pindēt actiuite, and it hath ever bene reported, how thou onely art good and mightie in all his kyngdome, and thy discrecion is commēded in all londes.

B The thinge is manifest also, that Achior spake, and it is wel knowne, what thou commaūdest to do vnto him. For this is plaine and of a suretye, that oure God is so wroth with vs (by the reason of oure synnes) that he hath shewed by his prophetes vnto the people, how that for their synnes he wyl deliuer them ouer vnto the enemye. And for so much as the children of Israel knowe that they haue so displeased their God, they are sore afrayed of the. They suffre greate hunger also, & for wante of water, they are deed now in a maner. Morouer, they are appoynted to slaye all their catell, that they maye drynke the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbydde the to touch) for come, wyne and oyle. Seinge now that they do these thinges, it is a playne case, y they must nedes be destroyed. Which whan **C** I thy handmayden perceaued, I fled from them, and the LORDE hath sent me vnto y, to shew the these thinges. For I thy handmayden worshippe God euen here now besyde the, and thy honde mayden shall go forth, and I wil make my praier vnto God, and he shall tell me, whan he wyl rewarde the their synne: then shall I come and shew the, & brynge the thorow the myddest of Jerusalem, so that thou shalt haue all y people of Israel, as the shepe without a shepherde: there shall

The xij. Chap. No. xxviij.

not so much as one dogg barck agaynst the, for these thinges are shewed me by the prouydence of God: and for so much as God is displeased with them, he hath sent me to tell the the same.

These wordes pleased Holofernes and all **D** his seruantes, which marueled at the wysdome of her, and sayde one to another: there is not soch a woman vpon earth, in bewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayest geue them into oure handes. And for so much as y promyse is good, yf thy God persourme it vnto me, he shall be my God also, and thou shalt be excellent and greate in the court of Nabuchodonosor, and thy name shall be spoken of in all the londe.

The XII. Chapter.

A Then commaūded he her to go in, where his treasure laye, and charged that she shulde haue hyr dwellynge there, and appoynted, what shulde be geuen her fro his table. Judith answered him, and sayde: As for the meate that thou hast commaūded to geue me, I maye not eate of it as now (lest I displease my God) but wyl eate of soch as I haue brought with me. Then sayde Holofernes vnto her: Yf the **B** se thinges that thou hast brought with the sayle, what shall we do vnto the? And Judith sayde: As truly as thou lyuest my lorde, thy hande mayden shall not spende all this, tyll God haue brought to passe in my hande, the thinges that I haue deuysed.

So his seruantes brought her in to the tent, where as he had appointed. And as she was goinge in, she desyred that she might haue leue to go forth by night & before daye, to hir prayer and to make intercession vnto the LORDE. Then commaūded Holofernes his chamberlaynes, that she shulde go out and in at hir pleasure, to praye vnto hir God those thre dayes.

And so in the night season she wēte forth into the valley of Bethulia, and wasshed hirself in the wellwater. Then wente she vp, and besought the LORDE God of Israel that he wolde prospere hir waye, for the deliuerance of his people. And so she wente in, and remayned cleane in hir tent, till she toke hir meate in the euenynge.

Vpon y fourth daye it happened, y Holofernes made a costly supper vnto his seruantes, and sayde vnto Dagao his chamberlay-

The booke of Judith.

ne: Go y waye, and counsell this hebruesse, that she maye be wyllynge to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shulde so laugh a man to scorne, that she were come from him vnnedled withall.

Then wente Vagao vnto Judith, and sayde: Let not the good daughter be a frayd, to come in to my lorde, that she maye be honoured before him, that she maye eate and drynke wyne, and be mery with him. Vnto whom Judith answered: Who am I, that I shulde saye my lorde naye? what so euer is good before his eyes, I shal do it: and loke what is his pleasure, that shal I thinke well done, as longe as I lyue.

D So she stode vp, and deckte herself with hir apparell, and wente in, and stode before him. And Holofernes hert was whole moued, so that he brient in desyre towarde her. And Holofernes sayde vnto her: drynke now and syt downe, and be mery, for thou hast founde fauoure before me. Then sayde Judith: Syr, I wil drynke, for my mynde is meryer to daye, then euer it was in all my life. And she toke and ate and drank before him, the thinges that hir mayden had prepared for her. And Holofernes was mery w her, and drank more wyne, then euer he dyd afore in his life.

The XIII. Chapter.

A **W**ow whan it was late in the night, his seruantes made haist, euery mā to his lodginge. And Vagao shutt the chamber doores, and wente his waye, for they were all overladen with wyne. So was Judith alone in the chamber. As for Holofernes, he laye vpon the bed all droncken, and of very dronkenes fell a slepe.

Then commaunded Judith hir mayden, to stode without before the doore, and to wayte. And Judith stode before the bed, makinge hir prayer with teares, and moued hir lippes secretly, and sayde. Strength me O LORDE God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy cite of Jerusalem, like as thou hast promysed: O graunte that by the I maye perfourme the thinge, which I haue denyed thorow the beleue that I haue in the.

B And whan she had spoken this, she wente to the bedsteade, and lowsed the swerde that hanged vpon it, and drew it out. Then toke she holde of the hairie lockes of his hea-

The xiiij. Chap.

de, and sayde: Strength me O LORDE God in this houre, and with that, she gaue him two strokes vpon the neck, and smote of his heade. Then toke she the canapy awaye, and rolled the deed body asyde. Immediately she gat her forth, and deliuered the head of Holofernes vnto hir mayden, and bad hir put it in hir walett.

And so these two wente forth together after their custome, as though they wolde praye, and so passed by the hoost, and came thorow the valley vnto the porte of the cite. And Judith cried a farre of vnto y watchmen vpon the walles: Open the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And whan they herde hir voyce, they called the elders of the cite together. And they came all to mete her, litle & greate, yonge & olde, for they thought not that she shulde haue come so soone. So they lighted candels, and gathered aboute hir euerychone: but she wente vp into an hye place, and caused sylence to be proclaimed.

C Whan eueryman now helde his tonge, Judith sayde: O prayse the LORDE oure God, for he hath not despyed, ner forsaken them, that put their trust in him: and in me his honde mayden he hath perfourmed his mercy, which he promysed vnto the house of Israel: yee in my hāde this same night hath he slayne the enemy of his people.

And with that she toke forth the heade of Holofernes out of the walett, and shewed it them, sayenge: Beholde the heade of Holofernes the captayne of the Assirias, and this is the canapy, wherein he laye in his dronkenes: where the LORDE oure God hath slayne him by the hande of a woman.

But as truly as the LORDE lyueth, his angel hath kepte me, goinge thither, remayninge there, and commynge hither agayne from thence. And the LORDE hath not suffred me his handmayden to be defyled, but without eny fylthynges of synne hath he brought me agayne vnto you: & y with greate victory, so that I am escaped, and ye deliuered. O geue thankes vnto him enerychone, for he is gracious, and his mercy endureth for ener.

Psal. 105. 2
and 106. 2

So they praysed the LORDE alltogether, and gaue thākes vnto him. And to her they sayde: The LORDE hath blessed the in his power, for thorow the he hath brought oure enemies to naught.

D And Ozias y cheseruler of the people of Israel, sayde vnto her: Blessed art thou of the LORDE the hye God, aboue all women vpon earth.

The booke of Judith.

Blessed be the LORDE the maker of heauen and earth, which hath gyded & a right to wounde and to smyte of the heade of the caprayne of oure enemies. For this daye he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of me, which shal allwaye remembre & power of the LORDE: seinge thou hast not spared thine owne self, but put the in ieopardy, consideringe the anguyshe and trouble of thy people, and so hast helped their fall before God & LORDE. And all the people sayde: Amen, Amen.

E Achior also was called, & he came. Then sayde Judith vnto him: The God of Israel vnto whō thou gauest wytnes, that he wolde be auenged of his enemies, euen he hath this night thorow my hande smytte of the head of all the vnfaithfull. And that thou mayest see that it so is, beholde, this is & heade of Holofernes, which in his presumptuous pryde despyed the God of the people of Israel, and threatened & with destruction, sayenge: whan the people of Israel is take, I shall cause the also to be stickte with the sverde. Whan Achior sawe Holofernes heade, he fell downe vpon his face to the grounde for very anguyshe & feare, so & he swornded withall. But after that he was come agayne to himself, he fell downe before her & praysed her, sayenge: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shall prayse the God of Israel because of the.

Judith. 6. a



The XIII. Chapter.

A Judith saide vnto all the people: Brethren heare me, Styeke vp this heade vpon oure walles, and whan the Sonne aryseth, take euery man his weapen, and fall out violently: not as though ye wolde go besyde them, but to renne vpon them with violence. Whan the spyas in the tētes se this, they shall of necessite be cōpelled to fle backward, and to raise vp their caprayne to the battayll. So whā their captaines

The xiiij. Chap. Ho. xxix.

come in to Holofernes panyllion, and synde the deed body wiapped in the bloude, fearfulness shall fall vpon them: and whan ye perceauē that they fle, folowe them without all care, for God shal deliuer them vnto you, to be destroyed.

Then Achior seynge the power of God which he had shewed vnto the people of Israel, fell of from his heithenish beleue, and put his trust in God, and let him self be circumcided: and so was he nombred amonge the people of Israel, he and all his posterity vnto this daye.

Now as soone as it was daye, they stickte vp Holofernes heade vpon the walles, and euery man toke his weapen, and so they wente out with an horrible crye. Whan the spyas sawe that, they ranne vnto Holofernes tent. And they that were within the tēte, came before his chamber, and made a greates ruffshinge to wake him vp, because they thought with the noyse to haue raised him. For there durst not one of the Assirians knocke, go in, ner to open.

But whan the captaines and prynces and all the chiefe in the kynge of the Assirians hoost came together, they saide vnto the chamberlaynes: Go youre waye in, and wake him vp, for the myse are crepte out of their holes, and darre prouoke vs vnto battayll.

1. Re. 14. b

Then wente Dagao in to his chamber, & stode before the bed, and clapped with his handes, for he thought he had bene slepyng with Judith.

But whā he had herkened perfectly with his eares, and coude perceauē no sterynge, he wente nyer to the bed, and lift it vp, and then sawe he the deed body of Holofernes lyenge there without a heade, weltered in his bloude vpon the earth. Then cried he with loude voyce, and with wepyng rent his clothes, and wente in to Judiths tent, and founde her not: And so he leapte out vnto the people, and sayde: one womā of & Jewes, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpo the grounde, and hath no heade.

Whan the chiefe of the assirians hoost herde that, they rente their clothes, and there fell an intollerable feare and tremblinge vpo them, so & theyr myndes were sore afayed. And there was an excedyng greates crye in the whole hoost.

The XV. Chapter.

Now whan all the hoost herde that

The booke of Judith

Holofernes was headed, their mynde and councell seil from them: and soch a feare came vpon them, that they undertooke to defende themselves by flyenge awaye: one spake not to another, but hang'd downe their heades, lest all behynde them, and made haiste to escape from the Hebrewes: for they herde, that they were haistinge to come a fter with their weapons, and so they fled by the wayes of the felde, and thorow all the fore pathes of the dales.

And whan 3 children of Israel sawe that they fled, they folowed vpon them, and rente downe with trôpettes, blowinge and makinge a greate crie a fter thē. As for the Assirians, they had no ordie, and kepte not themselves together, but fled their waye. Neuerthelesse the children of Israel fell vpon them with one company and ordie, and discomfited as many as they might gett. And Osias sent messaungers vnto all the cities and countrees of Israel.

B So all the regions and euery cite sent out their best men a fter them in harnesse, & smote them with the swerde, tyll they came to 3 utmost parte of their borders. And whether that were in Bethul: a came into the tentes of the Assirians, and toke all that they which were fled, had left behynde them, and so they founde greate good. And they that came agayne to Bethulia f: om the battayll, toke with them soch thinges as had bene theirs: there was no nôbre of the catell, and of all costely Jewels, so that from the lowest vnto the hiest, they were all made riche of the spoyles of them. And Joachim the hye priest at Ierusalē, came to Bethulia with all the elders, that they might se Judith.

C Now whan she came out vnto them, they beganne all to prayse her with one voyce, sayinge: thou worshi:pe of the cite of Ierusalem, thou ioye of Israel, thou hond of oure people, thou hast donemanly, and thy hert is comforted, because thou hast loued clenlynes and chastyte, & hast knowne no man but thine owne husbände: therfore hath the hādē of the LORDE comforted the, and blessed shalt thou be foreuer. And all people sayde: so be it, so be it.

In thirtie dayes coude the people of Israel scarse gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had bene his specially, (whether it were of golde, of syluer, precious stones, clethinge and all ornamentes) they gaue it vnto Judith. And all the people reioysed, both women, maydens, and yonge people, with pipes

The xvi. Chap.

and harpes.

The XVI. Chapter.

Then sange Judith this songe vnto the LORDE: Begynne vnto the LORDE vpon the tabiettes, singe vnto the LORDE vpon the cymbals. O synge vnto him a new songe of thankefgeuyng, be ioyfull and call vpon his name. It is the LORDE that destroyeth warres, euen the LORDE is his name. Which hath pitched his tentes in the myddest of his people, that he might delyuer vs from the hande of all oure enemies. Assur came out of the mountaynes in the multitude of his strength. His people stopped the water brokes, and their horses covered the valleyes. He purposed to haue brēt vp my londe, and to slaye my yonge men with the swerde.

He wolde haue caryed awaye my children and virgins in to captiuyte, but the almighty LORDE hurte him, and delyuered him in to the handes of a woman, which brought him to confucion. For their mightie was not destroyed of the yonge men. It was not the fennes of Titan that slew him, nether haue the greate giauntes sett them selues agaynst him: but Judith the daughter of Merari whir sayre lewtye hath discomfited him, and brought him to naught. For she layed awaie hir widdowes garment, and put on the appare of gladnesse in the reioysinge of the children of Israel. She anoynted hir face, and bounde vp hir hayre in an houe, to begyle him. Hir slippers rauyshe his eyes, hir bewte captynated his mynde, with the swerde smote she of his neck. The Persians were astonnyed at hir stedfastnesse, and the Medes at hir boldnes. Then howled the armyes of 3 Assirians, whan my symple appeared, drye of chysse. The somes of the daughters haue pearsed them thorew, and slayne them as fugityue childre: they peryshe in the battayll, for the very feare of the LORDE my Ged. Let vs synge a songe of thankefgeuyng vnto the LORDE, a new songe of prayse wyl we synge vnto oure Ged. LORDE, LORDE, thou art a greate God, mightie in power, whom no man maye ouerceme. All thy creatures shul de serue the, for thou spakest but the worde, & they were made: thou sente thy sprete, & they were created, and no man maye withstonde thy voyce. The mountaynes shal moue f: m the foundations with the waters, the stony rockes shal melt before the like waye. But they that feare the, shal be greate with 3 in all thinges. Wo vnto the people that ryse vp agaynst my generacion, for the almighty

Psal. 45. b

Iudit. 7. c

Iudit. 10. a

Iudit. 10. d

Gen. 1. a
Psal. 32. a
Psal. 103. d

The boke of Judith.

LORDE wyll auenge him self of them, & in the daye of iudgment wyll he vyset them. For he shall geue fyre & wormes in to their flesh, that they maye burne and sele it for euer more.

D After this it happened, that after the victory all the people came to Jerusalem, to geue prayse and thankes vnto the LORDE. And whā they were purified, they offred all their brient sacrifices and their promysed offerynges. And Judith offred all Holofernes weapons, and all the Jewels, that y people had geuen her, and the canopy that she toke from his bed, and hanged them vp vnto the LORDE. The people was ioyfull, as the vse is: & this ioye by reason of the victory, with Judith, endured thre monethes.

2. Reg. 1. b
Iudic. 13. b

So after these dayes every man wente home agayne, and Judith was in greater reputation at Bethulia, and right honorably taken in all the londe of Israel. Vnto hir vertue also was chastite ioyned, so y after hir husbonde Manasses dyed, she neuer knew man all the dayes of hir life. Vpon the hye solempne dayes she wente out with greater worship. She dwelt in hir husbandes house an hundred and fyue yeare, & left hir honde mayden fre, and dyed, and was buried besyde hir husbande in Bethulia. And all the people mourned for her seven dayes. So longe as she lyued, there was none that troubled Israel, and many yeares also after hir death.

Gen. 30. b

The daye wherein this victory was gotten, was solemply holden, and rekened of the Jewes in the nombre of the holy dayes, and is yet greatly holden of the Jewes euersence, vnto this daye.

The ende of the boke of Judith.

The chapters in the boke of Hester, which are not founde in the text of the Hebrue, but in the Greke and Latyn.

The XI. Chapter after the Latyn.

In this chapter is describ'd the dreame of Mardocheus.



Mardocheus the sonne of Jair, the sonne of Semei, y sonne of Cisei of y trybe of Ben Jamin a Jew: which had his dwell

2. letter 2. a

The xij. Chap. Ho. xxx.

lynge in Susis, a man of greate reputaciō, & excellent amonge all them that were in the Kynges court (Neuerthelesse he was one of the prisoners, whom Nabuchodonosor the Kyng of Babilō had caried a waye from Jerusalem vnto Babilon w Jechonias the Kyng of Juda.) In the seconde yeare of the raig ne of greate Artaxerxes in the first daye of y moneth Nisan, had this Mardocheus soch a dreame: he thought he herde a greate tēpest, horrible thonderclappes, erthquakes, & grea te vpris in y londe: & y he sawe two greate dragons, ready to fight one agais̄t another. Their crye was greate. At the which roaringe and crye all heithen were vp, to fight agaynst y righteous people. And y same daye was full of darcknes & very vnclaire, full of trouble & anguyshe, yee a greate fearfulness was there in all the londe. The righteous were amased, for they feared y plage & euell y was deuysed ouer thē, & were at a poynte w them selues to dye. So they cried vnto God, and while they were cryenge, the litle well grew in to a grea te ryuer & in to many waters. And with y it was daye, & the sonne rose vp agayne. And y lowly were exalted, and deuoured the glorious and proude.

4. Reg. 24 d
leic. 24. a

Now whan Mardocheus had sene this dreame, he awoke, and mused stedfastly in his hert, what God wolde do: and so he desyred to knowe all the matter, and his mynde was there vpon vntyll the night.

The XII. Chapter.

In this chapter is declared, how Mardocheus vttereth the treason of the two seruantes agaynst the Kyng, and therfore doth the Kyng reward him.

In the same tyme dwelt Mardocheus with Bagatha and Thares the Kynges chamberlaynes and porters of the palace. But whan he herde their deuycce, and had diligently considered their ymaginacions, he perceaued that they wente aboute, to laye their cruell handes vpon the Kyng Artaxerxes: and so he certified the Kyng therof. Then caused the Kyng to examen y two gelded with tormentes. And whan they had graunted it, they were put to death.

Hest. 2. d
and 6. a

This the Kyng caused to be put in y Cronicles for an euerlastinge remembraunce, and Mardocheus wrote vp the same matter. So the Kyng commaunded, that Mardocheus shulde do seruyce in the court, and for this faithfulness of his, he gaue him a reward. But Aman the sonne of Amadath the Agagite, which was holden in grea te honoure and reputacion in the Kynges court,

2.

The booke of Hester

undertoke to hurte Mardocheus & his people, because of the two chamberlaynes that were put to death.

The XIII. Chapter.

The copie of the commaundement, which King Artaxerxes (by the enuysinge of Amā) sent out in to all countres, for the destruction of the Jewes. The prayer of Mardocheus.

A
Hest. 1. a
and 16. a

The greate kynge Artaxerxes which raigneth from India vnto Ethiopia, ouer an hundred and seven and twety londes, sendeth his frendly salutacion vnto all the prynces and debytes of the countrees, which be subiecte vnto his deminion. Whan I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with crueltye and wronge to exalte myself by the reason of my power: but purposed wth equitye allwaye and gentylnes, to gouernethose that be vnder my iurisdiction, and wholy to set them in a peaceable life, and therby to brynge my kyngdome vnto tranquylite, that men might safely go thorow on euery syde, and to renue peace agayne, which all men desyre. Now whan I axed my counsellors, how these thinges might be brought to a good ende, there was ene by vs, excellent in wysdome, whose good wyll, trueneth & faithfulness hath oft bene shewed & proued (which was also & pryncipall & next vnto & King) Amā by name, which certified vs, how & in all londes there was crepte in a rebellious felke, & made statutes & lawes agaynst all other people, & haue allwaye despyed the proclaimed commaundementes of kynges: and how that for this cause it were not to be suffred, that such rule shulde continue by you & not to be put downe. Seinge now we perceane the same, that this people alone are contrary vnto euery man, vsynge straunge and other maner of lawes, & withstande oure statutes and doynge, and go aboute to stablisch shewd matters, that oure kyngdome shulde neuer come to good estate and stedfastnes: Therfore haue we commaunded, that all they that are appoynted in writinge and shewed vnto you by Aman (which is ordered and set ouer all oure busynes, and the most pryncipall next vnto the kynge, and in maner as a father shal with their wiues & children be destroyed and rotte out with the swerde of their enemies and aduersaries: & & there shalbe no mercy shewed, & no man spared. And this shalbe done & xiiij. daye of the moneth called Adar) of this yeare, that they which of olde (and now also) haue ener bene rebellious, maye in one daye with violence be

The xiiij. Chap.

thrust downe in to the hell, to the intent that after this maner, oure empyre maye haue peace and tranquylite.

But Mardocheus thought vpon all the workes and noble actes of & LORDE, & made his prayer vnto him, sayenge: O LORDE LORDE, thou valeaunt and almighty kynge (for all thinges are in thy power, and yf thou wilt helpe and deliuer Israel, there is no mā that can withstode ner letteth: for thou hast made heauen & earth, and what wonderful thinge so euer is vnder the heauen: thou art LORDE of all thinges, and there is no man, & can resist the O LORDE) Thou knowest all thinges, thou wotest LORDE, that it was neither of malyce, ner presumption, ner for eny desyre of glory, that I wolde not bowe downe myself ner worshipec yonder proude presumptuous Aman (for I wolde haue bene content, and & with good wyll, yf it might haue done Israel eny good, to haue kyst enē his foetsteppes) but that I dyd it, because I wolde not sett the honoure of a mā in the steade of the glorye of God, and because I wolde worshipec none but onely & my LORDE. And this haue I done in no pryde ner presumption.

And therfore O LORDE thou God and kynge, haue mercy vpon thy people for they ymagyn how they maye bringe vs to naught, yee their mynde and desyre is to destroye and to euertrowe the people, that hath ener bene thine inheritaunce of olde. O despyse not thy porciō, which thou hast deliuered & brought out of Egypte for thine owne self. Heare my prayer, and be mercifull vnto & people, who thou hast chesen for an heretage vnto thyself. Turne oure complaynte and sorow in to ioye, that we maye lyeue O LORDE, and prayse thy name. O LORDE, suffre not & monthes of them that praise the, to be destroyed.

All & people of Israel in like maner cried as earnestly as they coude vnto the LORDE, for their death and destruction stode before their eyes.

The XIII. Chapter.

Of the sorowe, complaynte and prayer of quene Hester.

Quene Hester also beyng in the battayll of death, resorted vnto the LORDE, layed awaye hir gloriens apparel, and put on the garmētes that serued for sighinge and mournynge. In the steade of precious oymment, she scatred ashes and dōge vpon hir heade: and as for hir body, she humbled it, and brought it very lewe. All the places where she was wth to haue ioye asore, those fylled she with & hayre, & she plucked

The booke of Hester.

out himself. She prayed also vnto the **LORDE** God of Israel with these wordes:

Deut. 4. c
and 7. d

O my **LORDE**, thou onely art oure kynge, helpe me desolate womā, which haue no helper but **ȝ**, for my misery and destruccion is harde at my hande. Fro my youth vp I haue herde out of the kynred of my father, that thou tokest Israel from amonge all people (and so haue oure fathers of their fore elders) that they shulde be thy perpetuall inheritaunce, and loke what thou didest promise thē, thou hast made it good vnto thē.

B
Ier. 32. c

Now well **LORDE**, we haue synned before the, therfore hast thou geuen vs in to the hādes of oure enemies, because we worshipped their goddes. **LORDE** thou art righteous. Neuertheles it satisfieth thē not, that we are in bytter and heuy captiuyte and oppressed amonge them, but thou hast layed their hondes vpon the hondes of their goddes: so that they begynne to take awaye, the thinge that thou with thy mouth hast ordeined and appoynted: to destroye thyn inheritaunce, to shut and to stoppe **ȝ** mouthes of them that prayse the, to quēch the glory and worshiipe of thy house and thine aulter, and to open the mouthes of the Zeithen, **ȝ** they maye prayse the power **z** vertue of the goddes, and to magnifie the fleshy kynge for euer.

E **LORDE**, geue not thy cepter vnto thē that be nothings, lest they laugh vs to scorn in oure misery and fall: but turne their deuyce vpon them selues, and punyssh him, that hath begonne the same ouer vs, and set him to an example. Think vpon vs **LORDE**, and shew thy self in **ȝ** tyme of oure distres and of oure trouble. Strengthen me **O** thou kynge of goddes, thou **LORDE** of all power, geue me an eloquet and pleasaunt speach in my mouth before the Lyon. Turne his hert in to **ȝ** hate of oure enemye, to destroye him, and all soch as consent vnto him. But delyuer vs with thy hande, and helpe me desolate woman, which haue no defence ner helper but onely **ȝ** **LORDE** thou knowest all thinges, thou wotest that I loue not the glory and worshiipe of the vnrighteous, and that I hate and abhorre the bed of the vncircūcyded and of all Zeithen.

Exo. 4. c
Ier. 1. a

D Thou knowest and wotest my necessite, **ȝ** I hate the token of my preemynence **z** worshiipe, which I beare vpon my heade, what tyme as I must shew my self and be sene, **z** that I abhorre it as an vncleane cloth, and that I weere it not whā I am quyet and alone by my self. Thou knowest also that I

The xv. Chap. Ho. xxxi.

thy honde mayden haue not eaten at Amās table, and that I haue had no pleasure ner delyte in the kynges feast, that I haue not dronke the drynt offeringes, and that I thy honde mayden haue had no ioye sens **ȝ** daie that I was brought hither vnto this daye: but onely in the **LORDE**. **O** thou God of Abraham, **O** thou mightie God aboue all, heare the voyce of them, that haue none other hope, and delyuer vs out of the hande of **ȝ** wicked, **z** delyuer me out of my feare.

The XV. Chapter.

Quene Hester appeareth before the kynge, with an heuy hert for the trouble of hir people, and God turneth the kynges hert.

And vpon **ȝ** thirde daye it happened, **ȝ** that Hester layed awaye **ȝ** mournynge garmētes, and put on hir glouous apparell, and deckt herself goodly (after that she had called vpon God, which is the beholder **z** Sauoure of all thinges) toke two maydes w^her: vpon the one she leaned herself, as one **ȝ** was tender: the other folowed her, and bare the trayne of hir vesture. The shyne of hir bewrye made hir face of escolour red. The similitude of hir face was chearfull and amiable, but hir hert was sorowfull for greate feare. She wente in thorow all the doores, and stode before the kynge. The kynge sat vpon the trone of his kingdome, and was clothed in his goodly aray, all of golde, and sett wth precious stones, and he was very terryble. He lift vp his face, that shone in the clearnes, and looked grymly vpon her. Then fell the Quene downe, was pale and faynt, leaned hir self vpon the heade of the mayde that wente with her.

Hester. 3. a

Neuertheles God turned **ȝ** kynges mynde, **ȝ** de, that he was gentle, that he leape out of his seate for feare, and gat her in his armes, **z** helde hir vntyll she came to herself agayne. He gaue her louynge wordes also, **z** sayde vnto her: Hester, what is the matter? I am **ȝ** brother, be of good cheare, thou shalt not dye: for oure commaundement toucheth the comons, not the. Come nye. And with that he helde vp his golden wande, and layed it vpon hir neck, and embraced her frendly, and sayde: talke with me. Thē sayde she: I sawe the (**O**lorde) as an angell of God, **z** my hert was troubled for feare of thy maiesty and clearnesse. For excellent and wonderfull art thou (**O**lorde) and thy face is full of amyte. But as she was thus speakynge vnto him, she fell downe agayne for fayntnes: for the

Prou. 31. a

Gen. 33. b
2. Re 19. e

The booke of Hester.

which cause the kynge was a frayed, and all his seruauntes comforted her.

The XVI. Chapter.

A cōpye of the commaundement, which kynge Artaxerxes caused to be proclaimed in all the countrees of his domynion, for the wealth of the Jewes.

A He greate kynge Artaxerxes, which raigneth fro India vnto Ethiopia, ouer an hundred and xxvij. londes, sendeth vnto the prynces & rulers of the same londes, soch as loue him, his frendly saluacion. There be many, that for the sondrye friendshipes and benefites which are diuersly done vnto them for their worshippe, be euer y more proude and hie mynded, and vnder take not onely to hurte oure subiectes (for plentifulous benefites maye they not suffre, and be gynnynge to ymagin some thinge agaynst those that do them good, and take not onely all vntoward fulnes awaye fro men) but in pryde and presumption (as they that be runnynde full and vntoward full for the good deces) they go about to escape the iudgment of God, yf seych all thinges, which (iudgment hateth & punyssheth all wickednes. It happeneth oft also, yf they which be set in office by the hyer power, and vnto whom the busynes and causes of the subiectes are comytted to be handled, make proude, and defyle the selues with sheddyng of innocent bloude, which bryngeth them to intollerable hurte. Which also with false and disceatfull wordes and with lyenge tales, disceane and betraye the innocent goodnes of prynces.

Now is it profitable and good, that we take hede, make search thereafter, and consider, not onely what hath happened vnto vs of olde, but the shamefull, vn honest, and noy some thinges, that the debites haue now taken in hande before oure eyes: and therby to bewarre in tyme to come, that we maye make the kyngdome quyet & peaceable for all men, and that we might some tyme drawe it to a chaunge: and as for yf thinge that now is present before oure eyes, to withstande it, and to put it downe, after the most frendly maner.

Hester 3. a

What tyme now as Aman the sonne of Amadathu yf Macedonyn (a straunger verely of the persians bloude, and farre from oure goodnes) was come in amonge vs as an aleaunt, and had optayned the friendship that we beare towarde all people, so that he was called oure father, and had in hie honoure of euery man, as the next and prynci-

The xvi. Chap.

pall vnto the kynge, he coude not forbear him self from his pryde, hath vnder taken not onely to robbe vs of the kyngdome, but of oure life.

With many folde disceate also hath he besyred to destroye Mardocheus oure helper and preseruer, which hath done vs good in all thinges: and innocent hester the like partaker of oure kyngdome, with all hir people. For his mynde was (whan he had take them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of the persians vnto the of Macedonia. But we fynde, that the Jewes (which were accused of yf wicked, yf they might be destroyed) are no euell doers, but vse reasonable & right lawes, and that they be the children of the most hie lynyng God, by whom the kyngdome of vs and oure progenitours hath bene well ordred hither to. Wherefore, as for the letters and commaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do well, yf ye holde them of none effect: for he that set them vp and inuented the, hangeth at Susis before the porte, with all his kindred, and God (which hath all thinges in his power) hath rewarded him after his deservynge.

And vpon this ye shal publish and set vp the copy of this letter in all places, that the Jewes maye frely and without hinderance holde them selues after their owne statutes, and that they maye be helped, and that vpon yf xij. daye of yf xij. moneth Adar they maye be auenged of them, which in the tyme of their angursh and trouble wolde haue oppressed the. For the God that gouerneth all thinges, hath turned to ioye, the daye when yf chosen people shulde haue perished.

Moreover, amonge the hie solempne dayes that ye haue, ye shal holde this daye also wth all gladnesse: that now and in tyme to come, this daye maye be a remembraunce to good, for all soch as loue the prosperite of the persians: but a remembraunce of destruccien to those that be sedicious vnto vs.

All cities and lodes that do not this, shal horribly perishe and be destroyed wth the swerde and fyre, and shal not onely be nomore inhabited of men, but be abhorred also of yf wilde bestes & foules.

The boke of Wysdome.

What this boke conteyneth.

- Chap. I. An exortacio for iudges and rulers to loue wysdome. The spere of wysdome hateth falsede, dissimulation and Apocrysie, rebuketh vnrighteousnesse and abhorreth wicked doers.
- Chap. II. The ymaginaciōs and thoughtes of the vngodly, how they geue the selues ouer vnto synne, and persecute all vertue and trueth.
- Chap. III. The felicity and health of godly people, though they be put here to trouble and heynesse: Agayne, what sorow shall happen to the vngodly and their children.
- Chap. IIII. To lyue chaist & godly withall, is commendable. A dispraise of the wicked. The honour of verteous age. The shamefull death of the vngodly.
- Chap. V. How the iust men shal stōde against the wicked, that haue put them here to trouble & what sorowe shall come vpon the vngodly. Agayne, what ioye shal happen to the righteous, which haue God himself for their defence.
- Chap. VI. An exortacion vnto sodj as be in rule and auctorite, to receaue wysdome. A commendacion of wysdome.
- Chap. VII. All men haue like intrasce in to the worlde: yet who so calleth vpon God for wysdome, shal haue his desyre. The profit that cometh by wysdome passeth all other thinges.
- Chap. VIII. Wysdome shulde be receaued in youth. Get that marieth himself vnto her, shall optayne loue of God and men.
- Chap. IX. A prayer vnto God for the gift of wysdome.
- Chap. X. What profit and good came by wysdome in the olde tyme.
- Chap. XI. How wysdome ledeth the righteous, & how the vngodly are punyshed thorow the mightie hande of God.
- Chap. XII. God is mercifull and suffreth longe, to the intent that synners shulde amende.
- Chap. XIII. Wayne are they that haue not the knowlege of the luyngge God, but turne vnto to the creatures: unhappie are they that honour ymages.
- Chap. XIII. The worshippinge of ymages. The power of God. Punysshment of them that make ymages, and of sodj as worshipec them. How ymages came vp first. The honouringe of ymages is the cause, begynnynge, and ende of all mysdese.
- Chap. XV. The faithfull haue respecte vnto God and not vnto ymages.
- Chap. XVI. God punyssheth the wicked, but defendeth the godly, & that by greate wonders.
- Chap. XVII. Of the greate dardnesse in Egipte, and blyndnesse of the vngodly.
- Chap. XVIII. How God destroyed the first borne of Egipte. Gods people eate the easter lambe ioyfully, the Egiptians mourne. God punyssheth the synners in the wilderness, Moses intreatheth for the people.
- Chap. XIX. Like as the wicked are euer synnyng more and more, so doth the wrath of God neuer ccase, tyll they be destroyed. Of them that were punyshed in the tyme of Lorth.



The first Chapter.



Set youre affection vpo wysdome, ye that be iudges of the earth. Haue a good opinion of the LORDE, & seke him in the syngleneſſe of hert. For he will be fonde of them that tempte him not, and appeareth vnto ſoch as put their truſt in him. As for ſrowarde thoughtes, they ſeparate from God, but vertue (yf it be allowed) reſourmeth & vnwyſe. And why? wysdome ſhall not entre in to a ſrowarde ſoule, ner dwell in the body that is ſubdued vnto ſynne. For the holy gooſt abhorreth ſayned nurture, & withdraueth himſelf fro y thoughtes that are without vnderſtondinge: & where wickednes hath the vpper hāde, he ſlieth from thence. For the ſpere of wysdome is lounge, gentle and gracious, and wil haue no pleaſure in him that ſpeaketh euell with his lippes. For God is a witneſſe of his reynes, a true ſearcher out of his hert, and an hearer of his tonge. For the ſpere of y LORDE fylleth the rounde compaſſe of the worlde, and y ſame that vpholdeſh all thinges, hath knowlege alſo of the voyce.

Therefore he that ſpeaketh vnrighteous thinges, can not be hydd, nether maye he eſcape the iudgmēt of reproſe. And why? inquyſicion ſhal be made for the thoughtes of the vngodly, and the repoite of his wordes ſhal come vnto God, ſo that his wickednes ſhal be punyſhed. For the eare of gelouſy heareth all thinges, and the noyſe of the grudginges ſhal not be hydd. Therefore bewarre of murmuringe, which is nothynge worth, and refrayne youre tonge from ſlaūder. For there is no worde ſo darck and ſecrete, that it ſhall go for naught: and the mouth that ſpeaketh lyes, ſlayeth the ſoule.

O ſeke not youre owne death in y error. Care of youre life, deſtroie not youre ſelues thorow the workes of youre awne handes. For God hath not made death, nether hath he pleaſure in the deſtruction of the luyngge.

S ij

The boke of Wysdome.

For he created all thinges, that they might haue their keynge: yee all the people of the earth hath he made that they shulde haue health, that there shulde be no destruccion in them, and that the kyngdome of hell shulde not be vpon earth (for righteousnesse is euerlastinge and immortall, but vnrightheousnesse bringeth death.) Neuerthelesse, the vngodly call her vnto them both w' wordes & workes, & whyle they thinke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take hir parte, are worthy of death.

The II. Chapter.

A Q: y vngodly talke & ymagin thus amonge them selues (but not right:) The tyme of oure life is but short & tedious, & when a man is once gone, he hath nomore ioye ner pleasure, nether knowe we any man y turneth agayne from death: for we are borne of naught, & we shal be hereafter as though we had neuer bene. For oure breth is as a smoke in oure nostrils, & y wordes as a sparck to moue oure herte. As for o' body, it shalbe very asshes y are quēched, & o' soule shal vanish as y soft ayre. Oure life shal passe awaye as y trace of a cloude, & come to naught as y myst y is dryū awaye w' the beames of y Sonne, & put downe w' the heate therof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembrance.

B For o' tyme is a very shadow y passeth awaye, & after o' ende there is no returnyng, for it is fast sealed, so y no mā cometh agayne. Come on therfore, let vs enioye y pleasures y there are, & let vs soone vse y creature like as in youth. We wil fyll oure selues w' good wyne & oyntment, there shal no floure of the tyme go by vs. We wil crowne o' selues w' roses afore they be wythered. There shal be no fayre medowe, but o' lust shal go thorow it. Let euery one of you be partaker of oure voluptuousnes. Let vs leane some to ken of o' pleasure in euery place, for y is oure porcion, els gett we nothinge. Let vs oppresse the poore righteous, let vs not spare the wyddowe ner olde man, let vs not regarde y heades y are gray for age. Let y lawe of vnrightheousnesse be oure auctorite, for y thinge y is feble is nothinge worth. Therfore let vs defraude the righteous, & why he is not for o' profit, yee he is cleane contrary to o' doinges. He checketh vs for offendingte agaynst y lawe, & slaundrieth vs as transgressours of all nurto. He maketh his boost to haue y knowlege of God, yee he calleth him

The iii. Chap.

self Gods sonne. He is the bewrayer of oure thoughtes: It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of another fashion. He counteth vs but vayne personnes, he w' draweth him self from o' wayes as from fylthynges: he commendeth greatly y latter ende of the iust, & maketh his boast y God is his father. Let vs se then yf his wordes be true, let vs proue what shal come vpon him: so shal we knowe what ende he shal haue. For yf he be y true sonne of God, he will receaue him & deliuer him from the handes of his enemies. Let vs examen him with despitesull rebuke and tormentinge, that we maye knowe his dignite & proue his pacience. Let vs condemne him with the most shamefull death: for like as he hath spoken, so shal he be rewarded.

Such thinges do the vngodly ymagin, & go astraye, for their owne wickednes hath blynded them. As for the miseries of God, they vnderstonde them not: they nether hope for the rewarde of righteousnesse, ner regarde the worshippe that holy soules shal haue. For God created man to be vndestroyed, yee after the ymage of his awne likenesse made he him. Neuerthelesse thorow envye of the deuill came death in to the worlde, and they that holde of his syde, do as he doth.

The III. Chapter.

B Ut the soules of y righteous are in y hande of God, & y payne of death shal not touch the. In y sight of the vnwyse they appeare to dye, & their ende is take for very destruccion. The waye of the righteous is iudged to be vtter destruccion, but they are in rest. And though they suffre payne before men, yet is their hope full of immortallite. They are punished but in few thinges, neuerthelesse in many thinges shal they be well rewarded. For God proueth them, & fyndeth the mete for himself: yee as the golde in the fornace doth he trye them, & receaueth them as a brennt offeringe, and when y tyme cometh they shalbe loved vpon.

The righteous shal shyne as the sparkes y renne thorow the rede busshes. They shal iudge the nacions, & haue dominion ouer y people, & their LORD shal raigne for euer. They y put their trust in him, shal vnderstonde the trouth, & sech as be faithfull, wil agree vnto him in loue: for his chesen shal haue giftes & peace. But the vngodly shalbe punished accordinge to their awne ymaginacions, for they haue despysed the righteous, & forsaken the LORD.

Whoso despyseth wysdome & nurto, he

Ioh. 7. a
Ela. 31. a

D
Psal. 21. a
Matt. 27. c

Iere. 17. d

Gen. 1. z

Gen. 3. a

Ioh. 4. d

Deut. 32. a
Sap. 5. b
Heb. 11. f

1. Pet. 1. c
Rom. 8. c
2. Cor. 5. a

Matt. 13. e
1. Cor. 15. c
Matt. 19. c
1. Cor. 5. a

Matt. 25. d

The boke of Wysdome.

is unhappie, and as for the hope of soch, it is but vayne, their labours vnfrutefull, and their workes vnprofitable. Their wyues are vndiscrete, and their childre most vngodly. Their creature is cursed. Blessed is rather y baren & vndefyled, which hath not knowne the synfull bedd: she shall haue frute in the rewarde of the holy soules. And blessed is y gelded, which wth his handes hath wrought no vnrighteousnesse, ner ymaged wicked thinges agaynst God. For vnto him shal be gauen y speciall gife of faith, and the most acceptable porcion in y temple of God. For glorious is the frute of good laboure, & the rote of wysdome shall neuer fade awaye. As for y childre of aduouters, they shal come to an ende & the seide of an vnrighteous bedd shal be roted out. And though they lyue longe, yet shal they be nothinge regarded, & their last age shalbe without honoure. If they dye haistely, they haue no hope, nether shal they be spokento in the daye of knowlege. For horrible is the death and ende of the vnrighteous. The III. Chapter.

Whow sayre is a chaist generacion wth vertue: The memoriall therof is immortal, for it is knowne wth God and men. When it is present, me take exaple thereat: and yf it go awaye, yet they desyre it. It is allwaie crowned & holden in hono^r, & wynneth y rewarde of the vndefyled battayll. But the multitude of vngodly childre is vnprofitable, and the thinges y are planted wth whordome, shal take no deperote, ner laye eny fast foundation, Though they be grene in the braunches for a tyme, yet shal they be shake wth the wynde: for they stonde not fast, & thorow the vehemence of the wynde they shalbe roted out. For the vnparfecte braunches shalbe broken, their frute shalbe vnprofitable & sower to eate, yee mete for nothinge. And why? all the children y are borne of the wicked, must beare recorde of the wickednesse agaynst their fathers & mothers, when they be axed. But though the righteous be ouertaken wth death, yet shal he be in rest.

Age is an honorable thinge: neuertheles it stondeh not only in the lenth of tyme, ner in the multitude of yeares: but a mans wysdome is the graye hayre, and an vndefyled li fe is the olde age. He pleased God, & was beloued of him: so that where as he lyued amogge synners, he traslated him. Yee sodely was he taken awaye, to the intent y wickednesse shulde not alter his vnderstodinge, & y hypocrisye shulde not beayle his soule. For y craftie bewitchinge of lyes make good thinges darck, y vnstedfastnesse also & wickednes of

The v. Chap. Fo. xxxij.

voluptuous desyre, turne asyde y vnderstondinge of y symple. Though he was soone deed, yet fulfilled he moch tyme. For his soule pleased God, therfore haisted he to take him awaye fro amonge y wicked. This the people se, & vnderstonde it not: they laye not vp soch thinges in their hertes, how y y louynge fauor & mercy of God is vpo his saintes, & y he hath respecte vnto his chosen.

Thus y righteous y is deed, cōdemneth the vngodly which are lvinge: & y youth y is soone brought to an ende, y longelife of y vnrighteous. For they se y ende of y wyse, but they vnderstode not what God hath deuysed for him, & wherfore y LORDE hath taken him awaie. And why? they se him & despise him, therfore shall God also laugh the to scoine: So y they the selues shal dye here after (but without hono^r) yee in shame amonge y deed for euermore. For without eny voyce shal he burst those y be pufte vp, & remoue the fro y foundations, so y they shalbe laied waist vnto the hiest. They shal mourne, and their memoriall shal perishe. So they beynge astrayed shal remembre their synnes, and their owne wickednesse shal bewrayethē.

The V. Chapter.

Then shal y righteous stonde in great stedfastnesse agaynst soch as haue dealt extremely wth the, & take awaye their labours. When they se it, they shalbe vexed wth horrible feare, & shal wonder at the haistynesse of y sodane health: groninge for very distresse of mynde, & shal saye within them selues (haunyng inwarde sorow, and mournynge for very anguyshe of mynde):

These are they, whom we somtyme had in derision, & iested vpo. We fooles thought their life very madnesse, & their ende to be without honoure. But lo, how they are counted amonge the children of God, & their porcion is amonge the sayntes. Therfore we haue erred from the waye of truethe, y light of righteousnesse hath not shyned vnto vs, and the Sonne of vnderstodinge rose not vp vpo vs. We haue weered o selues in y waye of wickednesse & destruccion. Tedious wayes haue we gone: but as for the waye of the LORDE, we haue not knowne it.

What good hath o pryde done vnto vs? Or, what profit hath the pompe of riches brought vs? All those thinges are passed awaye like a shadowe, & as a messaunger rennyng before: as a shippe y passeth ouer the waves of the water, which whan it is gone by, the trace therof can not be founde, neither y path of it in the floudes. Or as a byrde y flyeth thorow y ayre, & no man can se

Esa. 56. b

Iere. 17. b
Mal. 1. a
Mat. 7. c

Heb. 11. a

Matt. 19. e

Sap. 1. a

1. Par. 10. b
Sap. 1. b

Pro. 10. b

The boke of Wysdome.

eny token where she is flownen, but only heareth the noyse of hir wynges, beatinge the light wynde, partinge the ayre thorow the vehemēce of hir goinge, & flyeth on shakynge hir wynges, where as afterwarde no token of hir waye can be founde. Or like as when an arrowe is shotte at a mark, it parteth the ayre, which immediatly cometh together agayne, so that a man can not knowe where it wente thorow. Euen so we in like maner as soone as we were borne, beganne immediatly to drawe to oure ende: & haue shewed no token of vertue, but are consumed in oure owne wickednesse.

C Such wordes shal they that haue synned, speake in the hell: for the hope of the vngodly is like a drye thistell floure (or dust) that is blowne awaye wth the wynde: like as thynne scumme is scattered abroad wth the storme: like as smoke which is dispersed here & there wth the wynde, & as a remembraunce of a stranger is carieth for adaie, & then departeth.

Psal. 39. a But a righteous shal lyeue for euermore: their rewarde also is wth the LORDE, & their remembraunce wth the Highest. Therefore shal they receaue a glorious kyngdome & a beautifull crowne of the LORDES hande: for wth his right hande shal he couer the, & wth his owne arme shal he defende the. His gelousy also shal take awaye the harness, & he shal wapen a creature to be armed of his enemies. **Eph. 6. b** He shal put on righteousness for a brest plate, & take sure iudgment in steade of an helmet. The invincible shylde of equite shal he take, his cruell wrath shal he sharpen for a speare, & the whole compasse of the worlde shal fight with him agaynst the vnwyse.

D The shall the thonder boltes go out of his lighteninges, & come out of the rayne bowe of the cloudes to the place apoynted: out of the hard stony indignacion there shall fall thick hailes, & his water of his see shal be wretched agaynst the, & the floudes shal renne roughly together. See a mightie wynde shal stode up agaynst them, & a storme shal scatter the abroad. Thus the vnrighteous dealinge of the shall bringe all the lode to a wyldernes, & wickednes shall ouerthrowe the dwellinges of the mightie. **The VI. Chapter.**

A Wysdome is better then strength, & a man of vnderstandinge is more worth then one that is stronge. Heare therefore (O ye Kinges) & vnderstande: O lerne ye that be iudges of the endes of the earth. Geue are ye that rule the multitudes, & delite in much people. For the power is geuen you of the LORDE, & the strength from the Highest: which shal trie y^e workes and search out y^e ymaginacions: how that ye beynge officers of his kyngdome

The vi. Chap.

me, haue not executed true iudgment, haue not kepte the lawe of righteousness, ner walked after his will. Horribly & that right soone shall he appeare vnto you: for an harde iudgment shal they haue that beare rule. Mercy is graunted vnto the simple, but they that be in auctorite shalbe sore punysshed. For God which is LORD over all, shall excepte no mans personne, nether shal he stande in awe of any mans greatnesse: for he hath made y^e small and greates, & careth for all alyke. But the mightie shal haue y^e soier punysshment.

Vnto you therefore (O ye Kinges) do I speake, that ye maye lerne wysdome and not go amysse: for they that kepe righteousness shalbe righteously iudged: and they that are lerned in righteous thinges, shal finde to make answeare. Wherefore set y^e lust vpon my wordes, & lo uethen, so shal ye come by nurb. Wysdome is a noble thinge, & neuer saydeth awaie: yee she is easely sene of them that loue her, & founde of such as seke her. She preuēteth them that desyre her, & she maye first shewe herself vnto the. Who so awaketh vnto her by tymes, shal haue no greates trouaile, for he shal fynde her sittinge ready at his doores. To thinke vpon her, is perfecte vnderstandinge: & who so watcheth for her, shalbe safe, & that soone. For she goeth aboute, seekinge such as are meete for her, sheweth herself cherefully vnto them in their goynges, & meteth them wth all diligēce. For y^e vnfaigned desyre of reformation is hir begynnynge: to care for nurb is loue, and loue is the keepinge of hir lawes. **Rom. 15. b** Now the keepinge of y^e lawes is perfeccion & an vn corrupte life, & an vn corrupte life maketh a man familiar wth God. And so the desyre of wysdome ledeyth to y^e kyngdome cuerlastinge.

If y^e delyte be the in royall seates & cepters (O ye Kinges of the people) set youre lust vpon wysdome, that ye maye raigne for ever more. O loue the light of wysdome, all ye that be rulers of the people. As for wysdome, what she is, and how she came vp, I wil tell you, and will not hyde the misteries of God from you: but wil seke her out from y^e begynnynge of the natiuite, and bringe the knowledge of her in to light, and wil not kepe backe the trueth. Neither will I haue to do wth cōsumynge envye, for such a man shal not be partaker of wysdome. But the multitude of the wyse is the welfare of the worlde, and a wyse kyng is the vpholdinge of the people. O receaue nourture then thorow my wordes, and it shal do you good. **The VII. Chap.**

A Myself also am a mortall man, like as all other, & am come of y^e earthy generacion of him that was first made, & in my mothers wombe was I fashioned to be

B
Eccli. 10. c

C

Rom. 15. b

D
Num. 27. c
1. Re. 14. c
1. Re. 3. a

Iob. 10. a. b

The booke of Wysdome.

flesh: In the tyme of ten monethes was I brought together in bloude thorow the sede of man, & the comodious appetite of slepe. Whan I was borne, I receaued like a yre as other men, & fell vpon the earth which is my nature) crienge & wepinge at the first, as all other do. I was wrapped in swadlinge clothes, & brought vp wth greate cares. For there is no kinge y^e hath had eny other begynnynge of byrth. All men then haue one inetrance vnto life, & one goinge out in like maner.

Iob. i. c
1. Tim. 6. b

Wherfore I desired, and vnderstandinge was geue me: I called, & the spiete of wysdome came in to me. I set more by her the by kingdomes & royall seates, & counted riches nothinge in cōparison of her. As for precious stone I compared it not vnto her: for all golde is but grauell vnto her, & syluer shalbe counted but claye before hir sight. I loued her aboue welfare & beutie, & purposed to take her for my light, for hir shyne can not be quenched. All good thinges came to me wth her, & innumerable riches thorow hir hādes. I was glad in the all, for this wysdome w^{te} before me, & I knew not y^e she is the mother of all good thinges. Now as I myself lerned vn faynely, so do I make other men partakers of her, & hyde her riches from no man: for she is an infinite treasure vnto men, which who so vse, become partakers of the loue & frendshipe of God, and are accepted vnto him for the gistes of wysdome.

Iob. 18. b

1. Re. 3. b
Matt. 6. d

God hath graunted me to talke wysly, & conueniēty to hādle the thinges y^e he hath graciously lent me. For it is he, y^e ledeth vnto wysdome, & teacheth to vse wysdome a right. In his hāde are we 2 d wordes: yee all d wysdome, d vnderstandinge & knowlege of all d woikes. For he hath geue me y^e true sciēce of these thinges: so that I knowe how y^e woulde was made, & the powers of y^e elemētes: y^e begynnynge, endinge & myddest of y^e tymes: how the tymes alter, how one goeth after another, and how they are fulfilled: y^e course of the yeaere: the ordinaunces of the starres: the natures & kindes of beastes: the furiousnesse of beastes: the power of y^e wyndes: the ymaginacions of mē: the deuersities of yonge plantes: the vertues of rootes, & all soch thinges as are secrete & not loked for, haue I lerned. For the woikmaster of all thinges hath taught me wysdome. In hir is y^e spiete of vnderstādinge, which is holy, manifolde, one onely, soctyll, curteous, discrete, quyk, vndefyled, playne, swete, louynge the thinge y^e is good, sharpe, which forbiddeth not to do well, gētle, kynde, stedfast, sure, fre: hauynge all vertues, circūspecte in all thinges:

Sap. 1. a

D

The viij. Chap. Ho. xxxiiij.

ges: receauinge all spietes of vnderstādinge beīge cleane & sharpe. For wysdome is neembler the all neēble thiges: she goeth thorow & attayneth to all thiges, because of hir clenness. For she is y^e breth of y^e power of God, & a pure cleane expresseinge of y^e clearnes of Almightye God. Therfore can no vndefyled thinge come in to her: for she is y^e bryghtnes of y^e everlastige light, y^e vndefiled myrō of y^e maiesty of God, & y^e ymage of his goodnesse. And for so moch as she is one, she maie do all thinges: & beinge stedfast herself she renuerth all, & amōge y^e people cōveyeth she herself in to y^e holy soules. She maketh Gods frendes & pīphetes: for God loueth no mā, but him in whō wysdome dwelleth. For she is more beutyfull then the Sonne, and geueth more light then the starres, and the daye is not to be cōpared vnto her: for vpō y^e daye cometh night. But wickednesse can not ouer come wysdome, and foolishnes maye not be wth her.

Heb. 1. a

E

The VIII. Chapter.

Wysdome reacheth frō one ende to another mightely, & louigly doth she ordie all thinges. I haue loued her and laboured for her enē fro my youth vp: I dyd my diligēce to mary my self wth her, soch loue had I vnto hir beutie. Who so hath y^e cōpany of God, cōmēdeth hir nobilyte, yee the LORDE of all thinges himself loueth her. For she is y^e scolemastresse of y^e nūrtō of God, & y^e choser out of his woikes. If a man wolde desyre riches in this life, what is richer then wysdome, y^e woiketh all thiges: (Thou wilt saye: vnderstādinge woiketh. What is it a-mōge all thinges, y^e woiketh more the wysdome: If a man loue vertue & righteousnes, let him labō for wysdome, for she hath greate vertues. And why? she teacheth sobernes & prudence, righteousness & strength, which are soch thinges as mē can haue nothinge more profitable in their life. If a mā desyre moch knowlege, she cā tell y^e thinges y^e are past, & discerneth thinges for to come: she knoweth y^e sotilties of wordes, & cā expoūde darcke sentēces. She can tell of tokēs & wōderous thinges, or euer they come to passe, & the endes of all tymes & ages. So I purposed after this maner: I will take her vnto my cōpany, & cōmō louigly wth her: no doute she shal geue me good cōūcell, & speake cōfortably vnto me in my carefulnes & grese. For hir sake shal I be well and honestly taken amōge the cōmōs & lordes of y^e counsell. Though I be yonge, yee shal I haue sharpe vnderstandinge: so y^e I shal be maruelous in y^e sight of greate mē, & y^e faces of pīnyces shal wōder at me. Whā I holde my tōge, they shal byde my leysure

A

B

Iob. 39. c

The booke of Wysdome.

whā I speake, they shal loke vpon me: & yf I talke moch, they shal laye their handes vpon their mouth. Morouer, by the meanes of her I shal optayne immortalite, and leaue behinde me an euerlasting memorie, amōge the people that come after me. I shal set my people in ordie, & the nacions shalbe subdued vnto me. Horrible tyrauntes shal be astroyed, whan they do but heare of me: amōge the multitude I shal be counted good, & mightie in battayll. Whā I come home, I shal fynde rest wth her: for hir cōpany hath no bytternes, & hir fellowship hath no tediousnesse, but myrth & ioye.

C Now whan I cōsidered these thinges by myself, & pondered them in my hert, how I to be ioyned vnto wysdome is immortalite, & greate pleasure to haue hir frendshipe: how I in the workes of hir handes are infinite riches: how that, who so kepeth company wth her shalbe wise: and that he which talketh with her, shal come to honoure: I wente aboute sekynge, to gett her vnto me. For I was a ladd of a rype wytt, and had a good vnderstandinge.

But whan I grewe to more vnderstandinge, I came to an vnde fyled body. Neuertheless whan I perceaued that I coude not scape myself chastyt, excepte God gaue it me (& I was a poynte of wysdome also, to knowe whose gift it was) I stepe vnto the LORDE, and besought him, and with my whole hert I sayde after this maner:

The IX. Chapter.

A God of my fathers, & LORDE of mercies, (thou hast made all thynges wth thy worde, & ordeyned mā thorow thy wysdome, & he shulde haue dominio ouer thy creature, which thou hast made: & he shulde ordie I wolde acordinge to equite & righteousness, & execute iudgmet wth a true hert) geue me wysdome, which is euere aboute thy seate. & put me not out fro amōge thy children: for I thy seruauit & sonne of thy handmayden, am a feble personne, of a shorte tyme, and to yōge to the vnderstandinge of iudgment and thy lawes. And though a man be neuer so perfecte amōge the children of men, yet yf thy wysdome be not with him, he shal be nothing regarded. But thou hast chosen me to be a kynge vnto thy people, and the iudge of thy sonnes and daughters.

B Thou hast cōmaunded me to buylde a temple vpon thy holy mount, & an altier in the cite wher in thou dwellest: a lictnesse of thy holy tabernacle which thou hast prepared fro the begynnynge, and thy wysdome with I, which knoweth thy workes: which also was wth I whan thou maydest I wolde, & knew

Pro. 9. c
Ioh. 1. a

The x. Chap.

what was acceptable in thy sight, & right in thy commaundementes. O sende her out of thy holy heauens and from the trone of thy maiesty, that she maye be with me, & labour with me: that I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth all thinges: and she shal lede me soberly in my workes, and preserue me in hir power. So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be worthy to syt in my fathers seate. For what man is he, that maye knowe the counsell of God? Or, who can thinke what the will of God is? For the thoughtes of mortall men are miserable, & oure forecastes are but vncertayne. And why? a mortall and corruptible body is heuy vnto the soule, and the earthy mansion kepeth downe the vnderstandinge & museth vpon many thinges. Very hardly can we discerne the thinges that are vpon earth, and greate labo^r haue we, or we can fyndeth the thinges which are before oure eyes: Who will then seke out the groude of the thinges that are done in heaue? Oh LORDE, who can haue knowlege of thy vnderstandinge and meaninge, excepte thou geue wysdome and sende thy holy goost fro aboue? that the wayes of them which are vpon earth maye be reformed: & men maye lerne thy thinges that are pleasaunt vnto the, and be preserued thorow wysdome.

The X. Chapter.

Wysdome preserued I first mā, whō God made a father of the worlde, whā he was created alone, brought him out of his offence, toke him out of the mould of I earth, & gaue him power to rule all thinges. Whan the vnrighteous wente awaye in his wrath from this wysdome, & brotherheade perished thorow I wrath of murther. Agayne, whā I water destroyed I whole worlde, wysdome preserued the righteous thorow a poore tre, wherof she was gouerner herself. Morouer whā wickednes had gotten I vpperhande, so I the nacions were puffed up with pryde, she knewe I righteous, preserued him faultlesse vnto God, and layed vp sure mercy for his children. She preserued the righteous, whan he fled from the vngodly & perished, what tyme as I fyre fell downe vpon I cities: Like as yet this daye the vnfructfull waiste and smokynge lōde geueth testimony of their wickednesse: yee the vnripe and vntymely frutes that growe vpon the trees.

And for a tokē of a remembraunce of the vnfaithfull soule, there standeth a piler of salt. For all soch as regarded not wysdome,

Esa. 40. b
Rom. 11. d
1. Cor. 2. b

C
2. Cor. 5. a

A
Gen. 1. d
and 2. b

Gen. 4. b
Gen. 6. 7. 8

Gen. 11. d
Gen. 19. e

B

The boke of Wysdome.

The xi. Chap. Jo. xxxv.

gat not ony this hurte, that they knewe not the thinges which were good, but also lest behinde them vnto me, a memoriall of their foolishnes: so y in the thinges wherin they synned, they coude not be hydd. But as for soch as take hede vnto wysdome, she shal de lyuer them from sorowe.

C Whan the righteous fled because of his brothers wraeth, wysdome led him the right waye, she wed him y kyngdome of Ged, gaue him knowlege of holy thinges, made him riche in his laboures, and brought to passe the thinges that he wente aboute. In y disceatfulnes of soch as defrauded him, she sode by him, z made him ryche. She saued him from the enemies, and defended him from y disceauers. She made him stronge in bat-tayll, and gaue him the victory, y he might knowe, how that wysdome is stronger then all thinges. Whan the righteous was solde, she forsoke him not, but deliuered him fro synners. She wente downe with him in to the dougeon, and sayled him not in the bandes: tyll she had brought him the cepter of y realme, and power agaynst those that oppressed him. As for them that had accused him, she declared them to be lyers, z brought him to perpetuall worshippe.

D She deliuered the righteous peple and faultlesse fede, from the nations that oppressed them. She entred in to the soule of the seruaunt of God, and stode by him in wonders and tokens agaynst the horrible kyng. She gaue y righteous the rewarde of their labours, z led them forth a marvelous waye: on the daye tyme she was a shadowe vnto them, and a light of starres in the night season. She brought them thorow the reed see, and caried them thorow the greete water. She drowned their enemies in the see, and brought them out of the depe. So the righteous toke the spoyles of the vngodly, and praysed thy holy name (o LORDE) and magnified thy victorious had with one acorde. For wysdome openeth the mouth of y demme, z maketh y tonges of babes to speake.

The XI. Chapter.

A She ordred their workes in the hades of the holy prophet: so y they wente thorow y wysldernes y was not inhabited, z pitched their tetes in y waist deserte. They stode agaynst their enemies, z were auenged of their aduersaries. Whā they were thirstie, they called vpo y, z water was geue thm out of y rok, z their thirst slackened out of y harde stone. For by y thinges, where thorow their enemies were punished, were they hel-

ped in their nete. For vnto the enemies then gauest mas bloude in steade of luyngge water. And where as they had scarcenesse in y rebuke whan the children were slayne, then gauest vnto thine awne a plenteous water vnloked for: declaringe by the thyrt y was at that tyme, how thou woldest bringe thine awne vnto hens, z slaye their aduersaries.

For whan they were tryed z nourtured w fatherly mercy, they knowleged how the vngodly were indged, and punished the w y wraeth of Ged. These hast thou exorted as a father, z proued the: but vnto y ether thou hast bene a boysteous kyng, layed hard to their charge, z condēned the. Whether they were absent or present, their punishment was alyke. For thar grese was dubble: namely, mournynge, and y remembraunce of thinges past. But whā they perceaued y their punishmentes dyd the good, they thought vpon the LORDE, z wondered at y ende. For at the last they helde moch of him, of whō in y outcastinge they thought scoine, as of an abiecte. Neuerthelesse y righteous dyd not so when they were thirstie: but euenlike as y thoughtes of y foolish were, so was also their wickednes. Where as certayne me newe (thorow errō) dyd worshippe domme serpentes z vayne beestes, thou sendedst a multitude of domme beastes vpon them for a vengeance: y they might knowe, that loke where withall a mā synneth, by the same also shal he be punished. For vnto thy allmighty hande, that made the worlde of naught, it was not vnpossible, to sende amonge them an heape of Beeres, or woode lyds, or cruell beastes of a firaūge kynde, soch as are vnkowne, or spoute fyre, or cast out a smeking breth, or shote horrible sparkes out of their eyes: which might not only destroye them with hurtinge, but also kyll them with their horrible sight. Yee without these beestes might they haue bene slayne with one winde, beyng persecuted of their awne workes, and scatered abroad thorow the breth of thy power.

Neuertheles thou hast ordred all thinges in measure, nobre z weight. For thou hast neuer had greete strenght z might, z who maye withstōde y power of thine armie? And why like as y small thyng y y balauce weyeth, so is y worlde before y: yee as a droppe of y morninge dew, that falleth dewne vpon the earth. Thou hast mercy vpon all, for thou hast power of all thynges: and makest the as though thou sawest not the sinnes of mē, because they shulde amende. For thou louest all the thinges that are, and hatest none of

Deut. 8. a

Sap. 11. e
Rom. 1. c

Leui. 26. d
Sap. 16. a
Ier. 8. c

Rom. 2. a

The booke of Wysdome.

thē whō thou hast made: nether didest thou ordeyne or make eny thinge of euell will.

How might eny thinge endure, yfit wer not y will? Or how coude eny thinge be preserved, excepte it were called of y? But thou sparest all, for all are thine, O LORDE, thou louer of soules.

The XII. Chapter.

A LORDE, how gracious & swete is thy sperte in all thinges: Therfore chastenest thou thē measurably that go wroge, and warnest them, concernynge the thinges wherin they offende: thou speakest vnto them (O LORDE) and exortest thē to leaue their wickednes, and to put their trust in the. As for those olde inhabitants of thy holy londe, thou mightest not awaye with them, for they comyncted abhominable workes agaynst the: as wythcraft, sorcery and Idolatry: they slew their owne children without mercy: they ate vp mens bowels, and deuoured the bloude: Yee because of soch abhominaciōs, mysbeloues & offeringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: that y londe which thou louest above all other, might be a dwellinge for the childre of God.

B Neuertheles thou sparedest thē also (as mē) & senddest y forerūners of thyne hoost, euē homettes to destroye thē out by lytle & lytle. Not y thou wast vnable to subdue y vn godly vnto y righteous in battayll, or with cruell beestes, or w one rough worde to destroye thē together: But y mynde was to dryue thē out by lytle & lytle, geuynge thē tyme & place to amende: knowynge well, y it was an vnrighteous naciō & wicked of nature, & y their thought might neuer be altered. For it was a cursed sēde from y begynnynge, & feared no mā: Yet hast thou pardoned their synnes. For who wyl saye vnto the: why hast thou done y? Or who wyl stōde agaynst thy iudgmēt? Or who wil come before y face an auēger of vnrighteous mē? Or who wil blame y, yf y people perish, whō thou hast made: For there is none other God but thou, & carest for all thinges: y thou mayest declare how y y iudgmēt is not vnright. There dare nether kīge, ner tyraūt in y sight requyre accōptes of them, whō thou hast destroyed.

E For so moch thē as thou art righteous y self, thou ordrest all thīges righteously, & punishest euē hī y hath not deserved to be punished, & takest him for a straūger & an aleaunt in y lōde of y power. For y power is y beginnyng of righteousnes: and because thou art LORDE of all thinges, therfore art thou gra-

The xiiij. Chap.

cious vnto all. Whan men thinke y not to be of a full strength, thou declarest y power: & boldly deliuerest thou them ouer y knowe y not. But thou LORDE of power iudgest quietly, and ordrest us with greate worshipec, for thou mayest do as thou wilt.

D By soch workes now hast thou taught thy people, that a mā also shulde be iust and louynge: and hast made thy childre to be of a good hope: for euen when thou iudgest, thou geuest rowme to amende from synnes. For in so moch as thou hast punished, and w soch diligence deliuered y enemies of thy seruantes, which were worthy to dye (where thou w thou gauest thē tyme & place of amēdement y they might turne frō their wickednes) w how greate diligence then punyshest thou thine awne childre, vnto whose fathers thou hast swome & made couenautes of good promises: So where as thou doest but chasten vs, thou punyshest o enemies dyuerse wayes: to y intēt y whā we punysh, we shulde remēbre y goodnesse: & whan we o selues are punyshed, to put oure trust in thy mercy.

E Wherfore where as men haue lyued ignorantly & vnrighteously, thou hast punyshed thē sore, euē thou w y samethinges that they worshipped. For they wente astraye very longe in y waye of errō, & helde y beestes (which euē their enemies despysed) for goddes, lyuynge as childre of no vnderstandinge. Therfore hast thou sent a scornefull punyshment amonge them, as amonge the childre of ignorance. As for soch as wolde not be reformed by those scornes & rebukes, they felt the worthy punyshment of God. For y thinges y they suffred, they bare thē vnpatiently, beinge not content in them but vnwyllynge. And whan they perished by y samethinge, that they toke for goddes, they knowleged then, that there was but one true God, whom afore they wolde not knowe: therfore came y ende of their dampnacion vpon them.

The XIII. Chapter.

A lyne are all men, which haue not y knowlege of God: as were they that out of the good thinges which are sene, knewe not him, that of himself is everlastinge. Nether toke they so moch regarde of the workes that are made, as to knowe, who was the crafterman of them: but some toke the fyre, some the wynde or ayre, some y course of y starres, some y water, some toke Sonne and Moone, or the lightes of heauen which rule y earth, for goddes. But though they had soch pleasure in their beuty, that they thought them to haue bene goddes:

Sap. 11. c
Rom. 1. c

Rom. 1. b

Deut. 4. c
and. 17. b

The boke of Wysdome.

yet shulde they haue knowne, how moch more sayre he is that made them. For the matter of beuty hath ordered all these thinges. Or yf they marueled at the power and workes of the, they shulde haue perceaued thereby, yf he which made these thinges, is mightier then they.

B For by the greatnesse & beuty of the creature, yf maker thereof maye playnely be knowne. Notwithstandinge they are the lesse to be blamed, that sought God & wolde haue founde him, and yet myssed. And why? for so moch as they were abeute in his workes and sought after them, it is a tokē, that they regarded and helde moch of his workes yf are sene: howbeit they are not wholy to be excused. For yf their vnderstandinge and knowlege was so greate, yf they coude discern the worlde and yf creatures, why dyd they not rather synde out yf LORDE thereof?

But unhappie are they, and amenge the deed is their hope, that call the God which are but the workes of mens handes: golde, syluer and the thinge, that is founde out by connyng, the similitude of beastes, or eny wayne stone that hath bene made by hande of olde.

Exo. 44. b
Ierr. 10. a

C Or as whan a carpenter cutteth downe a tre out of the wodd, and pareth of the bark of it connyngly: and so with the one parte maketh a vessell to be vsed, and digheth meate with the residue. As for the other parte that is left, which is profitable for nothinge (for it is a croked pece of wodd and full of knobbes) he carueth it diligently thorow his vanite, and (acordinge to the knowlege of his connyng) he geueth it some proporcion, fashoneth it after the similitude of a man, or maketh it like some beest, straketh it ouer with reed and paymeth it, and loke what foule spot is in it, he casteth some coloure vpon it. Then maketh he a conuenient tabernacle for it, setteth it in the wall and maketh it fast with yron, prouydinge so for it, lest it happē to fall: for it is well knowne, that it can not helpe it self: And why? it is but an ymage, and must of necessite be helped.

D Then goeth he and offreth of his goodes vnto it for his children and for his wife: he seeketh helpe at it, he axeth counsell at it: he is not ashamed to speake vnto it yf hath no soule: for health, he maketh his petition vnto him that is sicke: for life, he prayeth vnto him that is deed: he calleth vpon him for helpe, that is not able to helpe him self: & to sende him a good iourneye, he prayeth him that maye not go. And in all the thinges yf

The xiiij. Chap. Ho. xxxvi.

he taketh in hande (whether it be to cpeayne eny thinge or to worke) he prayeth vnto him that can do maner of good.

The XIII. Chapter.

A Gayne, another mā purposinge to say **A** lez begynnyng to take his iourney thorow yf raginge see, calleth for helpe vnto a stock, yf is farre weaker, the yf tre yf beareth him. For as for it, couetousnesse of moneye hath founde it out, & yf craftes mā made it to his connyng. But yf prouyden (O father) governeth all thinges fro yf begynnynge, for thou hast made a waye in yf see, & a sure path in the myddest of yf wauyes: declaringe therby, yf thou hast power to helpe in all thinges, yee though a man wente to the see without shippe. Neuerthelesse, yf yf workes of yf wysdome shulde not be vaine, thou hast caused an arke to be made: & therfore do men conmytte their lyues to a small pece of wodd passinge ouer the see in a shippe, & are saued.

Exo. 14. d

Gen. 6. c

For in the oldertyme also whā the proude giantes perished, he (in whō the hope was lest to increase yf wolde) wete in to the shippe, which was gouerned thorow thy hande, & so left sede behinde him vnto yf worlde. For happie is yf tre where thorow righteounes cometh: but cursed is the ymage of wod, yf is made w hādes, yee both it & he yf made it: he, because he made it: & it, because it was called God, where as it is but a frayle thinge. For the vngodly & his vngodlynes are both like abhominable vnto God. Euen so yf worke & he yf made it also shal be punyshed together. Therfore shal there a plage come vpon the ymages of the heithen: for out of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. And why? the settinge out of ymages is the begynnynge of whordome, and the bringinge vp of them is the destruccion of life. For they were not from the begynnynge, nether shal they cōtinue for ever. The welthy ydilnes of men hath founde them out vpon earth, therfore shal they come shortly to an ende. Whā a father mourned for his sonne yf was taken awaye fro him, he made him an ymage (in all yf haist) of his deed sonne: & so began to worshiipe him as God, which was but a deed mā & ordered his seruantes to offre vnto him. Thus by processe of tyme & thorow lōge custome, this errō was kepte as a lawe, & tyantes cōpelled mē by violēce to honō ymages. As for those yf were so farre of, yf mē might not worshiipe them presently, their picture was brought fro farre (like the ymage of a kynga

B
Gen. 7. b

Psal. 7. a

C

The booke of Wisdome.

whō they woldehonoure) to the intent that with greate diligence they might worshiþe him which was farre of, as though he had bene present. Agayne, the syngular conyn he of the craftesman gaue the ignoraunt al so a greate occasiō to worshiþe ymages. For the workman wyllinge to do him a pleasure that sett him a worke, laboured with all his conynge to make the ymage of the best fashion. And so (thorow the beuty of the worke) the comon people was disceaue, in so moch that they toke him now for a God, which a litle afore was but honored as a man. And this was the erreure of mans life, whan men (ether for to serue their owne affeccion, or to do some pleasure vnto kinges) as crybed vnto stones and stockes the name of God, which ought to be geuen vnto no man.

Deut. 18. b
Iere. 7. a
and 19. a

Moreover, this was not ynough for them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignoraunce, these many and greate plagis called they peace. For ether they slewe their awne childien and offred them, or dyd sacrifice in the night season, or els helde vnreasonable watches: so that they kepte nether lifener marriage cleane: but ether one slewe another to death maliciously, or els greued his neghbour wth aduoutrie. And thus were all thinges myrte together: bloude, manslaughter, theft, dissimulation, corrupcion, vnfaithfulness, sedicion, periury, disquyetinge of good men, vnthāt fulnes, defylinge of soules, chāginge of byrth, vnstedfastnesse of marriage, mysordre of aduoutrie and vnclennesse. And why? the honouringe of abhominable ymages, is the cause, the begynnyng and ende of all euell. For they y^e worshiþe Idols, either they are madd whā they be mery, or prophetic lyes, or lyue vngodly, or els lightly mansweare them selues. For in so moch as their trust is in y^e Idols (which haue nether soule ner vnderstandinge) though they sweare falsely, yet they thinke it shal not hurt them.

Therfore commeth a greate plage vpon them, and that worthely: for they haue an euell opiniō of God, geuinge hede vnto Idols, swearing vniustly to disceane, and dyspylinge righteousness. For their swearing is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodly.

The XV. Chapter.

Ut thou (O God) art swete, longe sufferinge and true, and in mercy ordrest thou all thinges. Though we synne, yet are we thine, for we knowe thy strength. If we synne not, then are we sure,

The xv. Chap.

that thou regardest vs. For to knowe the, is perfecte righteousness: And to knowe y^e righteousness and power, is the rote of immortallite. As for the thinge that men haue founde out thorow theyr euell science, it hath not disceaue vs: as the payntinge of the picture (an vnprofitable labour) and carued ymage, with diuerse colours, whose sight entiseth the ignoraunt: so that he honoureth and loueth the picture of a deed ymage, that hath no soule.

Nevertheless, they that loue soche euell thinges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honoure them. The potter also taketh & tempereth soft earth, labourereth it, and geueth it the fashion of a vessell, what so euer serueth for oure vse: and so of one pece of claye he maketh some cleane vessel for seruice, and some contrary. But where to enery vessell serueth, that knoweth y^e potter himself. So with his vayne labour he maketh a god of the same claye: this doth euen he, which a litle afore was made of earth himself, and within a litle whyle after (whan he dyeth) turneth to earth agayne.

Notwithstandinge, he careth not y^e more because he shal labo^r ner because his life is shorte: but stryuech to excell goldsmithes, y^e syluer smithes & copper smithes, and taketh it for an hono^r to make vayne thinges. For his hert is ashes, his hope is but vaine earth & his life is more vyle then claye: for so moch as he knoweth not his awne maker, that gaue him his soule to worke, and brethed in him the breth of life. They counte oure life but a pastyme, and oure conuersacion to be butt a market, and that men shulde euer be gettinge, yee and that by euell meanes. Now he y^e of earth maketh frayle vessell and ymages, knoweth himself to offende aboue all other.

All the enemies of thy people and y^e holde them in subieccion, are vnwyse, unhappie and excedinge proude vnto their owne soules: for they iudge all the Idols of the Zearth to be goddes, which nether haue eyesight to se, ner noses to smell, ner eares to heare, ner fingers of handes for to grope: & as for their fete, they are to slowe to go. For man made them, and he that hath but a borrowed sprete, fashioned them. But no man can make a God like vnto him: for seinge he is but mortall himself, it is but mortall that he maketh with vnrighteous handes. He himself is better then they whom he worshippinge, for he lyued though he was mortall, but so dyd neuer they. See they worshiþe beestes also,

Psalm. 114. b

The boke of Wysdome.

The xviij. Chap. Fo. xxxviij.

which are most miserable: for compare thinges that can not sele vnto them, & they are worse then those. Yet is there not one of the se beestes, that with his sight cā beholde eny good thinge, nether haue they geuen prayse ner thankes vnto God.

The XVI. Chapter.

A Or these and soch other thinges haue they suffred worthy punysshment, & thorow y multitude of beestes are they roted out. In steade of y which punysshmentes thou hast graciously ordred thine awne people, & geuen them their desyre that they lōged for: a new & straunge taist, preparinge them quales to be their meate: to the intent y (by the thinges which were shewed and sent vnto them) they y were so greedy of meate, might be withdrawen euen from the desyre that was necessary. But these within shorte tyme were brought vnto pouerte, and taisted a new meate. For it was requisite y (without eny excuse) destruccion shulde come vpo those which used tyāny, & to shewe onely vnto the other, how their enemies were destroyed. For whan the cruell woodnesse of the beestes came vpon them, they perished thorow the stinges of the cruell serpentes.

Num. 11. g

Num. 11. a

B Notwithstōdinge y wiath endured not perpetually, but they were put in feare for a litle season, y they might be resourmed, haunynge a token of saluacion, to remembre the cōmaundement of thy lawe. For he y cōuerted, was not healed by the thinge y he sawe, but by THE, O sauīd of all. So in this thou shewdest thine enemies, y it is thou, which delinereest frō all euell. As for thē whan they were bytten w grethoppers and flyes, they died, for they were worthy to perish by soch: But nether the teth of dragons ner of venymous wormes ouercame y childien, for thy mercy was euer by them & helped thē. Therefore were they punysshed to remēbre thy wordes, but hastely were they healed agayne: lest they shulde fall in to so depe forgetfulnessse, that they might not vse thy helpe.

Exo. 10. d

C It was nether herbe ner plaster y rested thē to health, but thy worde (O LORDE) which healeth all thinges. It is thou (O LORDE) y hast the power of life & death: thou ledest vnto deathes dore, & bringest vp agayne. But man thorow wickednes slayeth his owne soule, & when his sprete goeth forth, it turneth not agayne, nether maye he call agayne y soule y is takē awaye: It is not possible to escape y hande. For y vngodly y wolde not knowe y, were punysshed by y strēgth of thine arme: w straunge waters, haies and

Deut. 32. f
a. Re. 2. b

Exo 9. c

raynes were they persecuted, & thorow fyre were they cōsumed. For it was a wonderous thinge that fyre might do more then water which quēcheth all thinges: but y wolde is y auēger of the righteous. Some tyme was y fyre so tame, y the beestes which were sent to punyssh y vngodly, brient not: & y because they shulde se & knowe, y they were persecuted w the punysshment of God. And somtyme brient the fyre in the water on euery syde, y it might destroye y vnrighteous naciō of the earth. Againe, thou hast fed thine awne people w angels fode, & sent thē bried ready from heanē (without their labō) beyng very pleasant & well gusted. And to shewe thy riches & swetnesse vnto thy childiē, thou gauest euery one their desyre, so y euery man might take what liked him best. But the snowe & yse abode the violēce of the fyre, & melted not: y they might knowe, y the fyre burninge in the hale & rayne, destroyed y frute of y enemies: y fyre also forgatt his strēgth agayne, y y righteous might be nourished. For y creature y serueth y (which art y maker) is feare in punysshinge y vnrighteous, but it is easy & gētle to do good, vnto soch as put their trust in the. Therefore dyd all thinges alter at the same tyme, & were all obediēt vnto thy grace, which is y noīse of all thinges, accordinge to y desyre of thē y had nede therof: y y childiē (O LORDE) whō thou louest, might knowe, y it is not nature & the growinge of frutes y sedeth mē, but y it is y worde, which preserueth thē y put their trust in the. For loke what might not be destroyed w the fyre, as soone as it was warmed w a litle Some beame, it melted: y all men might knowe, y thankes ought to be geuen vnto y before y Sommer yse, & y thou oughtest to be worshipped before y daye sprynge. For y hope of y vnthantfull shal melt awaie as the wynter yse, & perishe as water, y is not necessary.

D
Exo. 16. a

Deut. 9. a
Matt. 4. a

The XVII. Chapter.

G Reate are thy iudgmētes (O LORDE) & thy counsels can not be expresse: therefore men do erre, y wil not be resourmed w thy wysdome. For whan the vnrighteous thought to haue thy holy people in subieciō, they were bounde w the bandes of darcknes & longe night, shut vnder y rose, thinkinge to escape y euerlastinge wysdome. And why la they thought to be hyd in y darcknesse of their synnes, they were scatered abroad in y very myddest of the darck. coueringe of forgetfulnessse, put to horrible feare & wonderously vered. For the corner where they were, might not kepe them from feare: because y

Rom. 11. d

Exo. 10. e

G

The boke of Wysdome.

seu. de came downe and vexed them: yee many terribyle and straunge visions made them afrayed.

B No power of the fyre might geue them light, necher might the cleare flāmes of the starres lightē & horrible night. For there appeared vnto thē a sodane fyre, very dreadeful: At y^e which (whan they sawe nothinge) they were so afrayed, that they thought & thinge which they sawe, to be the more fearfull. As for the sorcery & enchauntemēt & they used, it came to derisiō, and the proude wysdome was brought to shame. For they & promysed to dryue awaie the fearfulness & diede frō y^e weake soules, were sick for feare thē selues, and that wth scone. And though none of & wōders feared thē, yet were they afrayed at the beestes which came vpon thē, & at & his synge of the serpētes: In so moch that with trēblinge they swowned, & sayde they sawe not & aye, which no mā yet maye escape.

C For it is an heuy thinge, whā a mans owne consciēce beareth recorde of his wickednes & condēpneth him. And why? a vexed & wounded consciēce, taketh euer cruell thinges in hāde. Fearfulness is nothing: els, but a declaringe & a mā seeketh helpe & defence, to ansuere for him self. And loke how moch lesse the hope is within, the more is & vncertaintye of the matter, for the which he is punished. But they & came in & mightie night, slepte & slepe & fell vpo thē frō vnder & frō aboue: somtyme were they afrayed thorow & feare of & wōders, & somtyme they were so weake, & they swowned withall: for an hastie & sodane fearfulness came vpon thē. Afterwarde, yf eny of thē had fallē, he was kepte & shutt in prison, but without chaynes. But yf eny dwelt in a vyllage, yf he had bene an hyrd or husbānt man, he suffred intellerable necessite: for they were all bounde with one chayne of darcknesse.

D Whether it were a blasynge wynde, or a swete songe of y^e byrdes amonge the thicke braunches of the trees, or the rehermence of haistie rīnyng water, or greate noyse of & fallynge downe of stones, or the playenge & rīnyng of beastes whō they sawe not, or & mightie noyse of roaryng beestes, or & sownde & answereth agayne in the hyc mountaynes: it made thē sworne for very feare. For all the earth shyned wth cleare light, & no mā was hyndered in his labo^r. Onely vpon thē there fell a heuy night, an ymage of darcknesse that was to come vpon them. Yee they were vnto them: selues the most heuy & horrible darcknesse.

The xviij. Chap.

The XVIII. Chapter.

A Luertheles thy sayntes had a very greate light (and the ennies herde their voyce, but they sawe not the figure of them.) And because they suffred not & same thinges, they magnified the: and they & were vexed afore (because they were not hurten) thanked the, and besought y^e (o God) & there might be a difference. Therfore had they a burnynge piler of fyre to ledethem in the vnkowne waye, & thou gauest them the Sonne for a fire gift without eny hurte. Reason it was, that they shulde want light & to be put in the prison of darcknes, which kepte thy childre in captiuyte, by whom the vncorrupte light of the lawe of y^e wolde was for to be geuen. Whan they thought to slaye the babes of the righteous (one beinge laied out, and yet preserved to be leder vnto the other) then broughtest out the whole multitude of the children, and destroydest these in the mightie water. Of that night were oure fathers certified afore, that they knowinge vnto what ootheres they had geuen credēce, might be of good cheare. Thus thy people receaued & health of the righteous, but the vngedly were destroyed. For like as thou hast hurte oure enemies, so hast thou promoted vs whom thou calledest afore. For the righteous children of the good men offred secretly, & ordred the lawe of righteousness vnto vnite: & the iust shulde receaue good and euell in like maner, singinge prayes vnto & father of all men. Agayne, there was herde an vnconuenient voyce of the enemies, & a pitcous crie for childre that were bewayled. The master and the seruaūt were punished alike, the meane man and the kynge suffred in like maner. For they all together had innumerable that dyed one death.

Neither were y^e lyninge sufficient to bury y^e deed, for in y^e twinklinge of an eye, the noblest nacion of thē was destroyed. As oft as God helped thē afore, yet wolde it not make thē beleue: but in y^e destruccien of y^e first borne they knewleged, that it was & people of God. For whyle all thinges were still, & whā y^e night was in y^e myddest of hir course, thy Allmightie worde (o LORDE) leapede vnto frō heauē out of & royall trone, as a rough mā of warre, in y^e myddest of y^e londe & was destroyed: & y^e sharpe swerde persecuted y^e straitē cōmaundmēt, stādinge & fyllinge all thinges wth death: yee it stode vpo y^e earth & reached vnto the heauen. Then the sight of the euell dreames vexed them sodenly, and fearfulness came vpon them vnawares.

The boke of Wysdome.

D Then laye there one here, another there half deed half quyk, and shewed the cause of his death. For the visions that vexed the, shewed the these thinges afore: so that they were not ignorant, wherfore they perished.

Num. 16 g The tentacion of death touched the righteous also, and amonge the multitude in the wyldernes there was insurreccion, but thy wrath endured not longe. For the faule esse man wente in all the haist, and toke the battayll vpon him, brought forth the weape of his ministracion: euen prayer and 3 cōsours of recōcilunge, set himself agaynst 3 wrath, and so brought the misery to an ende: declaringe therby, that he was thy seruaunt. For he overcame not the multitude with bodily power, ner with weapes of might: but with the worde he subdued him that vexed him, puttinge the in remembraunce of the ooth 2 couenaūt made vnto the fathers. For whan the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted 3 waye vnto the luyunge. And why in his longe garmēt was all the beuty, and in the foure rowes of the stones was the glory of the fathers graue, and thy maiesty was writen in the crowne of his heade. Vnto these the destroyer gaue place, and was afrayed of them: for it was only a tentacion worl. y of wrath.

The XIX. Chapter.

Exo. 14. a **A**S for the vngodly, the wrath came vpo them without mercy vnto the ende. For he knew before what shulde happē vnto them: how that (whan they had cōsented to lett them go, and had sent them out with greates diligence) they wolde repent, 2 folowe vpon them. For whan they were yet mournyng and makinge lamentacion by the graues of the deed, they denyed another foolishnes: so that they persecuted them in their flienge, whom they had cast out afore w prayer. Worthy necessite also brought them vnto this ende, for they had cleane forgotten the thinges 3 happened vnto them afore. But the thinge that was wantynge of their punishment, was requysite so to be fulfilled vpon them with tormētes: that thy people might haue a marvelous passage thorow, and that these might synde a straunge death.

B Thē was enery creature fashioned agayne of the new acordinge to the wyll of their maker, obeyenge thy commaundementes, 3 thy children might be kepte without hurte. For the cloude overshadowed their tentes, 2 the drye earth appeared, where afore was

The xix. Chap. Fo. xxxviij.

water: so 3 in the reed see there was a waye without impediment, and the greates depe became a grene felde: where thorow all 3 people wente that were defended with thy hande, seinge thy wonderous 2 marvelous workes. For as 3 horses, so were they fedd, 2 leape like lābes, prayyinge the (o LORDE) which haddest deliuered them. And why? they were yet mynde full of the thinges, that happened whyle they dwelt in the londe: how the grounde brought forth fyles in steade of cattell, and how 3 ryuer scrawled with the multitude of frogges in steade of fysshes.

C But at the last they sawe a new creacion of byrdes, what tyme as they were disceatened with lust, and desyred delicate meates. For whan they were speakinge of their appetite, the quales came vpon them from the see, and punishmentes came vpon 3 synners, not without the tokes which came to passe afore by the vehemēce of 3 streames: for they suffred worthely acordinge to their wickednesses, they dealt so abhominably 2 churlishly with straungers. Some receaued no vnkowne gesses, some brought 3 straungers in to bondage that dyd them good. Besyde all these thinges there were some, that not only receaued no straungers with their wylls, but persecuted those also, and dyd the modch euell, that receaued the gladly. Therefore were they punished with blyndnesse, like as they that were couered with sodane darcknesse at the doores of the righteous: so 3 euery one sought 3 in traunce of his doie.

D Thus the elementes turned into them selues, like as whan one tune is chaunged vpon an instrument of musick, and yet all the residue kepte their melody: which maye easely be perceaued, by the sight of the thinges that are cometo passe. The drye lōde was turned in to a watery, 2 3 thinge that afore swamme in the water, wente now vpon the drye grounde. The fyre had power in the water (cōtrary to his awne vertue) and the water forgatt his awne kynde to quench. Agayne, the flammes of the noysome beastes hurte not the flesh of them that wete with them, nether melted they the yse, which els melteth lightly. In all thinges hast thou promoted thy people (o LORDE) and brought them to honoure: thou hast not despysed them, but allwaye and in all places hast thou stonde by them.

(*)

The ende of the boke of wysdome.

G ii

Ecclesiasticus called Iesus Syrac

The prologe of Iesus the sonne of

Syrac vnto his boke.

Many and greatemē haue declared wysdome vnto vs out of y^e lawe, out of y^e prophetes & out of other that folowed thē. In the which thinges Israel ought to be commended, by the reason of doctrine and wysdome: Therfore they that haue it & reade it, shulde not onely thē selues be wyse there thorow, but serue other also with teachinge and wrytinge.

After that my graundfather Iesus had geuen diligent labour to reade the lawe, the prophetes and other boke that were left vs of oure fathers, and had wel exercised himself therein: he purposed also to wryte some thinge of wysdome and good maners, to the intent that they which were wyllinge to lerne and to be wyse, might haue the more vnderstandinge, and be the more apte to lede a good conuersacion.

Wherfore I exorte you to receaue it louyngly, to reade it with diligence, and to take it in good worth: though oure wordes be not so eloquent as the famous oratours. For the thinge that is wrytten in the Hebrue tonge, soundeth not so well whan it is translated in to another speache. Nor only this boke of myne, but also the lawe, the prophetes, and other boke sounde farre other wyse, then they do, whan they are spoken in their awne language.

Now in the XXXVIII. yere whan I came in to Egipte in the tyme of Ptolomy Euerges, and continued there all my life, I gat libertie to reade and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and trauayle to interpret this boke. And consideringe that I had tyme, I laboured and byd my best to perfourme this boke, and to brynge it vnto light: that the straungers also which are disposed to lerne, might applye them selues vnto good maners, & lyue accordinge to y^e lawe of y^e LORDE.

What this boke conteyneth.

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| <p>Chap. I. All wysdome commeth of God, for he onely is wyse. The frute of Gods feare.</p> <p>Chap. II. An exortacion vnto patience & to the feare of God.</p> <p>Chap. III. A doctryne for children, how they shulde honoure father and mother: & how men ought to be gentle and lowly.</p> <p>Chap. IIII. Wysdome lerneth to be mercifull and louyng vnto euery man. What rewarde wysdome geueth, to them that loue her and seke her.</p> <p>Chap. V. Let no man trust in his riches, let no man leane vpon his owne power, let no man despyse the mercy & longe sufferynge of God.</p> <p>Chap. VI. Of true & false frendshipe. An exortacion to herken vnto wysdome.</p> <p>Chap. VII. Many goodly lessons and documentes.</p> <p>Chap. VIII. He teacheth to beware of strife, to thinke scorn of no mā, to avoyde suertyshipp, to beware of branelesse and cruell people.</p> <p>Chap. IX. How mē shulde behaue them selues with their wyues, & how olde frendshipe ought not to be broken &c. with many other good lessons.</p> <p>Chap. X. Of iudges & rulers of the people. How pryde ought to be eschued.</p> <p>Chap. XI. Many good instruccions.</p> <p>Chap. XII. How and to whom a mā shulde do good.</p> <p>Chap. XIII. How the poore shulde kepe himself from the ryde.</p> <p>Chap. XIII. The vnfaythfulnes and wickednes of rich nygarden. An exortacion to do good & to cleue vnto wysdome.</p> | <p>Chap. XV. The profit that commeth of the feare of God & of wysdome, which the wicked will not receaue.</p> <p>Chap. XVI. The multitude of euell children is not good, for the grace of God is not amonge the vngodly. The patience, mercy, and wysdome of God.</p> <p>Chap. XVII. How God made man, endewed him with giftes, openynge his wil & lawe vnto him: but chose Israel out of all people.</p> <p>Chap. XVIII. The wysdome of God and ordre of his workes, which no man maye comprehend. The dayes of man are shorte. God suffreth longe, rebuketh and teacheth all soch as wil receaue nurture.</p> <p>Chap. XIX. Many good lessons of wysdome.</p> <p>Chap. XX. Men ought to geue warnynge, to exorte and to rebuke: but not to be cruell, violent or malicious. Of sylence, and speakinge, & how to beware of lyes.</p> <p>Chap. XXI. All maner of synnes ought to be eschued. The difference of the wyse and foolish.</p> <p>Chap. XXII. A foole wyll not be reformed nor rebuked. Be faithfull vnto thy neyghboure and frende.</p> <p>Chap. XXIII. A faithfull prayer vnto God, to preserve the mouth and tonge from noysome wordes and oother, & the hert from euell thoughtes. How greates abhominacion aduoutry is.</p> <p>Chap. XXIIII. A commendacion of wysdome.</p> <p>Chap. XXV. There is nothinge better, then an honest vertuous woman. A gayne, there is nothinge worse then an euell, vngodly, & froward woman.</p> <p>Chap. XXVI. A commendacion and prayse of a</p> |
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Ecclesiasticus.

- good honest woman, and how noysome an euell wyfe is.
- Chap. XXVII. Many goodly sentences.
- Chap. XXVIII. Men ought not to take vengeance, but every man to forgive his neighbour, & not to beare euell wil ner to stryue. What harme cometh of false tongues & slanderers.
- Chap. XXIX. How men shulde haue compassion and lende vnto their neighbours: and how they that borowe, ought to behaue them selues agayne. Of vnaduyssed suertieshippe. How every man ought to be content with that he hath, and not to be chargeable vnto other.
- Chap. XXX. Who so loueth his children, teacheth them, nurtoreth them and chasteneth the. Health is a noble gift.
- Chap. XXXI. The misery of the curvetous. How one shulde behaue him self at the table, and be measurable in meate and drynke. What harme cometh of drynkinge to much wyne.
- Chap. XXXII. To be set in rule & dignite, shulde not make a man proude and hie minded, but to feare, to be diligent and faithfull vnto them, that are committed vnto him &c. with other good lessons.
- Chap. XXXIII. How God ought to be feared, & his lawe kepte. The difference of dayes and of men. The ordyng of children and household.
- Chap. XXXIII. The hope of the vngodly is vayne: the righteous shalbe preserued, for he putteth his trust in God, which wil not be reconciled with offeringes, but with an innocent life.
- Chap. XXXV. The offeringe that pleaseth God is to kepe his commaundementes, to be thankfull, mercifull, and to cease from synne. God is the defender of wyddowes, fatherlesse, and oppressed, and heareth their prayer.
- Chap. XXXVI. An earnest prayer vnto God for helpe agaynst the enemies. The prayse of an honest woman.
- Chap. XXXVII. Of true & false frendshippe. Good counsell ought to be sought at them, which are verteous and feare God, but first at God himself. Of wysdome and sobernesse.
- Chap. XXXVIII. Phisicians and medicyns ought not to be despyed, but vsed as a gift of God: neuertheles God himself is first to be sought in all sickness. Men shulde be measurable in mourninge for the deed, & prepare them selues also vnto death. Every workman ought to be diligent in his labour, and to please God with keepinge his commaundementes.
- Chap. XXXIX. Wysdome and the feare of God excell all other thinges. All thinges are made to serue the faithfull.
- Chap. XL. The life of man is a battayll. All thinges passe awaie, but the trueth abyderth for ever. The liberrall and lounge condicions of the righteous. The vnfaithfullnes and nigardnesse of the vngodly.
- Chap. XLI. Death is fearfull vnto the wicked, but a loye vnto the righteous. The cursinge of the vngodly. A good name is a noble thinge. What the thinges be, wherof a man ought to be ashamed.
- Chap. XLII. Where one ought not to be ashamed. The care and bringinge vp of childre. The power and wysdome of God.
- Chap. XLIII. The beuty of the firmamēt, wherby the power and wysdome of God is knowne, & shulde by right be praysed.
- Chap. XLIII. A commendacion and prayse of the olde fathers.
- Chap. XLV. Of the faithfull worthies, and

The first. Chap. Fo. xxxix.

- their noble actes. Of the presthode and offeringes. The punysshment of the sedicious.
- Chap. XLVI. The manlynesse of Josue & Caleb. Of the rulers in Israel, vnto the tyme of faithfull Samuel.
- Chap. XLVII. Of Nathan, Dauid and Salomon.
- Chap. XLVIII. Of Elyas, Ezechias and Esay.
- Chap. XLIX. The actes of good Josias. The decaye of Jerusalem. Of the prophetes and patriarches.
- Chap. L. A commendacion of Simeon the sonne of Onias.
- Chap. LI. A prayer of Jesus Syrac. Wysdome calleth the ignoraunt vnto her.



The first Chapter.



Al wysdome cōmeth of God the LORDE, & hath bene euer wth him, and is before all tyme. Who hath nombred y^e sonde of the see, y^e drop pes of the rayne & the dayes of tyme? Who hath measured the heyth of heauē, y^e bredth of the earth & the depenesse of the see? Who hath sought out the grounde of Gods wisdome, which hath bene before all thinges? Wisdome hath bene before all thinges, and the vnderstandinge of prudence from euerlastinge. (Gods worde in the heyth is the well of wysdome, and the everlastinge cōmaundementes are the intraunce of her.) Vnto whom hath y^e rote of wysdome bene declared? Or who hath knowne hir wyt? Vnto whom hath the doctrine of wysdome bene discovered and shewed? and who hath vnderstande the many folde entraunce of her?

There is one: enē the hychest, the maker of all thinges, y^e Allmightie, y^e kynge of power (of whom men ought to stonde greatly in awe) which sitteth vpon his trone, beinge a God of dominion: he hath created her thorow y^e holy goost: he hath sene her, nombred her, and measured her: he hath poured her out vpon all his workes, and vpon all flesh

G iij

1. Re. 3. b
and 4. c
Iob 28. c
Iacob 1. a

Rom. 11. d

Ecclesiasticus.

acordinge to his gift: he geueth her richely vnto them that loue him. The feare of the LORDE is worshippe and triumphe, gladnesse & a ioyfull crowne. The feare of the LORDE maketh a niery hert, geueth gladnesse, ioye and longe life. Who so feareth the LORDE, it shal go well with him at the last, & in the daye of his death he shal be blessed.

C The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue it, for they se what wondrous thinges it doth. Psal. 110. b
Pro. 9. b The feare of LORDE is the begynnyng of wysdome, and was made with the faithfull in the mothers wombe: it shal go with the chosen women, and shal be knowne of y righteous and faithfull. The feare of the LORDE is y right Gods seruyce, that preserueth and iustifieth the hert, and geueth myrrh & gladnesse. Who so feareth the LORDE, shal be happie: and whan he hath nede of comforte, he shal be blessed. To feare God is the wysdome that maketh rich, and bringeth all good with her. She fylleth the whole house with hir giftes, & the garners with her treasure. The feare of the LORDE is the crowne of wysdome, and geueth plenteous peace & health. He hath sene her & nombred her: knowlege and vnderstandinge of wysdome hath he poured out as rayne: and them that helde her fast, hath he brought vnto hono^r.

D The feare of the LORDE is the rote of wysdome, and hir braunches are longe life. (In the treasures of wysdome is vnderston dinge and deuocion of knowlege, but wysdome is abhorred of synners.) The feare of the LORDE dryncth out synne, for he that is without feare, can not be made righteous, & his wilfull boldnes is his owne destruccion. A paciēt man wyl suffre vnto the tyme, and the shal he haue y rewarde of ioye. A good vnderstōdinge wil hyde his wordes for a tyme, and many mē lippes shal speake of his wysdome. In the treasures of wysdome is the declaracion of doctrine, but the synner abhorreth the worshippe of God. My sonne, yf thou desyre wysdome, kepe the commaundement, and God shal geue her vnto the: for the feare of the LORDE is wysdome & nurture, he hath pleasure in faith and louynge mekenesse, and he shal fyll the treasures ther of. Be not obstinate and vnfaithfull to the feare of the LORDE, and come not vnto him with a duble hert. Be not an ypocrite in the sight of men, and take good hede what thou speakest. Marck well these thinges, lest then happen to fall and brynge thy soule to dishonoure, and so God discouer thy secretes, and

The ii. Chap.

cast the downe in the myddest of the congregacion: because thou woldest not receaue the feare of God, and because thy hert is full of fainednes and disceate.

The ii. Chapter.

My sonne, yf thou wilt come in to y seruyce of God, stonde fast in righteousnes and feare, & arme thy soule to tentacion: saddle thine hert, and be paciēt: bowe downe thine eare, receaue the wordes of vnderstandinge, and shrencke not awaye, whan thou art entysed. Holde the fast vpon God, ioyne thyself vnto him & suffre, that thy life maye encrease at the last. What so euer happeneth vnto the, receaue it: suffre in heynesse, and be pacient in thy trouble. For like as golde and syluer are tryed in the fyre, euen so are acceptable men in the fōrnace of aduersite. Be leue in God, and he shal helpe the: orde thy waie a right, and put thy trust in him. Holde fast his feare, and growe ther in. O ye y feare the LORDE, take sure holde of his mercy: shrencke not awaye frō him, that ye fall not. O ye that feare y LORDE, beleue him, and youre rewarde shal not be emptye. O ye that feare y LORDE, put yōr re trust in him, & mercy shal come vnto yōr for pleasure. O ye y feare y LORDE, set yōr lo ue vpō him, & yōr hertes shal be lightened.

Considre the olde generacions of men (O ye children) and marck them well: was there euer eny one confounded, that put his trust in the LORDE? Who euer continued in his feare, and was forsaken? Or whom dyd he euer despyse, that called faithfully vpō him? For God is gracious and mercifull, he forgueeth synnes in y tyme of trouble, and is a defender for all them y seke him in y truethe. Wo be vnto him that hath a duble hert, wicked lippes and euell occupied handes, & to the synner y goeth two maner of waies. Wo be vnto them that are lowse of hert, which put not their trust in God, and therfore shal they not be defended of him. Wo be vnto them that haue lost pacience, forsaken the right wayes, and are turned back in to frowarde wayes. What wyl they do, whan the LORDE shal begynne to vyset the?

They that feare y LORDE, wil not mistrust his worde: and they that loue him, wyl kepe his commaundement. They that feare the LORDE, wyl seke out y thinges that are pleasaunt vnto him: and they that loue him, shal fulfill his lawe. They that feare y LORDE wil prepare their hertes, and hūble their seules in his sight. (They that feare the LORDE, kepe his commaundementes, and wil be

A
Matt. 4. a
2. Tim. 3. b
2. Pet. 4. b

Sap. 9. a
Pro. 17. a

B
Psal. 30. a
Esa. 10. a

C
Ioh. 14. b

Rom. 11. b

Ecclesiasticus.

2. Re. 24. c
Susan d patient, tyll they se himself) sayenge: better it is for vs to fall in to the handes of **ȝ** LORDE, then in to the hādes of men: for his mercy is as greate as him self.

The III. Chapter.

Exo. 20. b
Deut. 5. b
Eph. 6. a **A** **T**he children of wysdome are a cōgregation of the righteous, and their exercise is obedience and loue. Heare me youre father (o my deare children) and do there after, that ye maie be safe. For the LORDE wil haue the father honoured of the children, and loke what a mother commaūdeth hir children to do, he wil haue it kepte. Who so honoureth his father, his synnes shall be forgiven him: and he that honoureth his mother, is like one that gathereth treasure toge ther. Who so honoureth his father, shall haue ioye of his owne children: & whan he maketh his prayer, he shall be herde. He that honoureth his father, shall haue a longe life: & he that is obedient for **ȝ** LORDES sake, his mother shall haue ioye of him.

Gen. 27. d
and 49. a
Deut. 32. a **B** **H**e that feareth the LORDE, honoureth his father and mother, and doth them seruyce, as it were vnto the LORDE himself. Honour thy father in dede, in woide and in all patience, that thou mayest haue his blessing: for the blessing of **ȝ** father buyldeth vp the houses of the children, but the mothers curse roteth out the foundations. Reioyse not whan thy father is reprovied, for it is no honoure vnto the, but a shame. For the worshipe of a mans father is his awne worshipe, and where the father is without honoure, it is the dishonesty of the sonne. My sonne, make moch of thy father in his age, and greue him not as longe as he lyueth. And yf his vnderstandinge fayle, haue patience w him, & despyse him not in thy strength. For the good dede that thou shewest vnto thy father, shall not be forgotten: and whan thou thy self wantest, it shall be rewarded the (and for thy mothers offence thou shalt be recompensed with good, yee it shall be founded for the in righteousness) and in the daye of trouble thou shalt be remembred: thy synnes also shall melt awaye, like as the yse in **ȝ** fayre warme weether.

Phil. 2. a **C** **H**e **ȝ** forsaketh his father, shall come to shame: & he that despyeth his mother, is cursed of God. My sonne, persourme **ȝ** workes w louynge mekenesse, so shalt thou be loued aboue other men. The greater thou art, the more humble thy self (in all thinges) and thou shalt fynde fauor in the sight of God. For greate power belongeth onely vnto God, & he is honoured of the lowly.

The iiij. Chap. Fo. xl.

Pro. 25. d
Rom. 12. a Sete not out the thinges that are aboue thy capacite, and search not the groundes of soch thinges as are to mightie for the: but loke what God hath commaūded the, thinke vpo that allwaye, and be not curious in many of his workes. For it is not nede full for the, to se thine eyes, **ȝ** thinges **ȝ** are secrete. Make not thou to moch search in superfluous thinges, and be not curious in many of his workes: for many thinges are shewed vnto the already, which be aboue **ȝ** capacite of men. The medlinge with soch hath begyled many a man, and tangled their wytes in vanite. Now he that loueth parell, shall per sh therein.

Deut. 4. a
Somere de thy workes. **A**n harde herte shall fayre euell at **ȝ** last **D** (an hert that goeth two wayes, shall not prosper: & he that is frowarde of hert, wyll euer be the worse and worse) A wicked hert shall be laden w sorowes, and **ȝ** vngodly sinner wyll heape one synne vpon another. The counsell of the proude hath no health, for **ȝ** plante of synne shall be roted out in the. The hert of him **ȝ** hath vnderstandinge, shall perceauue hye thinges, and a good eare wil gladly herken vnto wysdome. An hert that is wysse & hath vnderstandinge, wyll abstayne from synnes, and increase in the workes of righteousness. Water quenchereth burnynge fyre, & mercy reconcyleth synnes. God hath respecte vnto him **ȝ** is thankfull: he thinketh vpon him agaynst the tyme to come: so that whan he falleth, he shall fynde a stronge holde.

The IIII. Chapter.

Deut. 15. a
Mat. 25. c **A** sonne, defraude not the poore of his almes, and turne not awaye thine eyes from him that hath nede. Despyse not an hongrie soule, and despye not the poore in his necessite: greue not the hert of him that is helpelesse, and withdraue not the gift from **ȝ** nedefull. Refuse not the prayer of one that is in trouble, and turne not awaye thy face from the nedy. Cast not thine eyes asyde fro **ȝ** poore, **ȝ** thou geue him not occasion to speake euell of the. For yf he complayne of **ȝ** in the bytternes of his soule, his prayer shall be herde: euē he **ȝ** made him, shall heare him. Be curteous vnto **ȝ** company of the poore, humble thy soule vnto the elder, & bowe downe **ȝ** heade to a man of worshipe. Let it not greue the to bowe downe thine eare vnto the poore, but paye thy dett, and geue him a frendly answer, and **ȝ** w mekenesse.

Gen. 14. b
Exo. 2. b **B** **D**elyuer him **ȝ** suffreth wroge fro **ȝ** hāde off oppressor, & be not saint harted w hā thou sittest in iudgmet. Be merciful vnto **ȝ** father les as a father, & be in steade of an husbāde

Ecclesiasticus.

The v. Chap.

unto their mother: so shalt thou be as an obedient sonne of thy yest, and he shal loue the more the thy mother doth. Wisdome bretheth life in to hir children, receaueth the thy seke her, and wyl go before the in thy waye of righteousness. He thy loueth her, loueth life: and they thy seke her diligently, shal haue greate ioye. They thy kepe her, shal haue the heretage of life: for where she entred in, there is the blessing of God. They that honoure her, shal be thy seruantes of the holy one: and they that leue her, are beloued of God. Who so geueth eare vnto her, shal iudge the heithen: and he that hath respecte vnto her, shal dwell safely.

C He that beleueth her, shal haue her in possession, and his generacion shal endure: for whan he falleth, she shal go with him before all. Feare, drede and tentacion shal she bring vpon him, and trye him in hir doctrine: tyll she haue so proued him in his thoughtes, that he committe his soule vnto her. The shal she stablish him, bringe the right waye vnto him, make hi a glad man, shewe him hir secretes, and heape vpon him the treasures of knowlege, vnderstandinge and righteousness. But yf he go wronge, she shall forsake him, and geue him ouer in to the handes of his enemye.

D My sonne, make moch of the tyme, eschue the thinge thy is excell, and for thy life shame not to saye thy trueth. For there is a shame thy bringeth synne, and there is a shame that bringeth worshipec and fauour. Accepte no person after thine owne will, that thou be not confounded to thine owne decaye. Be not ashamed of thy neghbors in his aduersite, and kepe not back thy counsell whan it maye do good, nether hyde thy wysdome in hir beuty. For in the tyme is wysdome knowne, so is vnderstandinge, knowlege and lernynge in the talkinge of the wyse, andstedfastnesse in thy workes of righteousness. In no wise speake agaynst the worde of treuth, but be ashamed of the lyes of thine owne ignorance. Shame not to confesse thine erreure, and submitte not thyself vnto euery man because of synne. Withstande not thy face of the mightie, and stryue not agaynst the streame. But for the trueth stryue thou vnto death, and God shal fight for the agaynst thine enemies. Be not haystie in thy tonge, nether slack and negligent in thy workes. Be not as a lyon in thine owne house, destroyinge thy housholde folkes, and oppressinge them thy are vnder the. Let not thine hande be stretched out to receaue, and shutt whan thou shuldest geue.

The V. Chapter.

Trust not vnto thy riches, and saye not: trust, I haue ynough for my life. (For it shall not helpe in the tyme of vengeance and temptacion) Solowe not the lust of thine owne hert in thy strength, and saye not: trust, how shulde I, for who wyl cast me downe because of my workes: for doutles God shal auenge it. And saye not: I haue committed mo synnes, butt what euell hath happened me: For the Allmightie is a pacient rewarder. Because thy synne is forgiven thy, be not therfore without feare, nether heape one synne vpon another. And saye not: trust, the mercy of the LORDE is greate, he shal forgue my synnes, be they neuer so many. For like as he is mercifull, so goeth wrath from him also, and his indignacion cometh downe vpon synners.

Make no tarienge to turne vnto thy LORDE, and put not of thy daye to daie: for suddenly shal his wrath come, and in the tyme of vengeance he shal destroye thy. Trust not in wicked riches for they shal not helpe in the daye of punishment and wrath. Be not caried aboute to euery wynde, and go not in to euery waye: for so doth the synner that hath a dubble tonge (Stonde fast in thy waye of thy LORDE) bestedfast in thy vnderstandinge, abyde by thy worde, and folowe the worde of peace and righteousness. Be gentle to heare thy worde of God, that thou mayest vnderstande it, and make a true answer to wysdome. Be swift to heare, but slowe and pacient in geuinge answer. Yf thou hast vnderstandinge, shappe thy neghbors an answer: Yf no, laye thine hande vpon thy mouth: lest thou be trapped in an vndiscrete worde, and so confounded. Honour and worshipec is in a mans wyse talkinge, but thy tyme of thy vndiscrete is his awne distruccon. Be not a pryncy accuser as longe as thou lyvest, and vse no slaunders to thy tonge. For shame and sorrow goeth ouer the these, and an euell name ouer him that is dubble tonged: but he that is a pryncy accuser of other men, shal be hated envyed and confounded. Se that thou iustifieth the small and greate alyke.

The VI. Chapter.

Do not thy neghbours enemye for thy friends sake: for who so is euell shal be thy heyre of rebuke and dishonour, and who so euer beareth envye and a dubble tonge, offendeth. Be not proude in the deuoyce of thine owne vnderstandinge, lest thy leaues wyther, and thy frute be destroyed, and so thou be left as a drye tre. For a wicked soule destroyeth him that hath it, maketh him to be laughed to scorne of his enemies, and bringeth him

Luc. 12. b
Eccli. 11. c

Rom. 7. a

Eccli. 11. a

Eccli. 15. b

Pro. 10. a
and 11. c
Eze. 7. c
Soph. 1. c

Iaco. 1. b

Leui. 19. d

Rom. 12. c
Phil. 2. a

Act. 10. c

Ecclesiasticus.

The vii. Chap. V. xli.

Eccl. 30. b

to the porcion of the vngodly.) A swete worde multiplieth frendes, and pacieth the y be at variaunce, and a thankfull tonge will be plenteous in a good man. Holde friendship w many, neuertheles haue but one coun- celer of a thousande.

Deut. 13. b
nd 31. b
Mich. 7. a
Iac. 10. c

B

If thou gettest a frende, proue him first, and be not haistie to geue him credence. For some man is a frende but for a tyme, and wyl not abyde in the daye of trouble. And there is some frende that turneth to enemyte, and taketh parte agaynst the: and yf he knowe eny hurte by the, he telleth it out. Agayne, some frende is but a companyon at the table, and in the daye of neede he contynueth not. But a sure frende wil be vnto y euen as thyne owne self, and deale faithfully with thy housholde folke. Yf thou suffre trouble and aduersite, he is with the, and hyderth not him self from the. Departe fro thine enemies, yee and bewarre of thy frendes.

Eccl. 37. a

C

A faithfull frende is a stronge defence: who so findeth soch one, findeth a noble treasure. A faithfull frende hath no peare, the weight of golde and syluer is not to be compared to the goodnesse of his faith. A faithfull frende is a medicine of life, and they y feare the LORDE, shal fynde him. Who so feareth the LORDE, shal prospere with frendes: and as he is himself, so shal his frende be also. My sonne, receaue doctryne fro thy youth vp, so shalt thou fynde wysdome tyll thou be olde. Go to her as one that ploweth, and soweth, and wayte paciety for hir good frutes. For thou shalt haue but litle labour in hir worke, but thou shalt eate of hir frutes right soone. O how excedinge sharpe is wysdome to vlnerved men: an vnstedfast body wyl not remayne in her. Vnto soch she is as it were a twichstone, and he casteth her from him in all the haist: for wysdome is w him but in name, there be but few y haue knowle ge of her. (But with them that knowe her, she abyderth euē vnto y appearinge of God.)

Eccl. 11. d

D

Mat. 11. c

Geue eare (my sonne) receaue my doctryne, and refuse not my counsell. Put thy fote in to hir lynckes, and take hir yock vpon thy neck: bowe downe thy shulder vnder her, beare hir paciety, and be not weery of hir bandes. Come vnto her with y whole hert, and kepe hir wayes with all thy power. Sete after her, and she shalbe shewed the: and whā thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shal be turned to thy greate ioye. Then shal hir fetters be a stronge defence for the, and hir yock a glorious rayment. For the bewtye of life is

in her, and hir bandes are the coup'inge together of saluacion. Yee a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weere.

My sonne, yf thou wilt take hede, thou shalt haue vnderstandinge: and yf thou wilt applye y mynde, thou shalt be wysse. Yf thou wilt bowe downe thine eare, thou shalt receaue doctryne: and yf thou delyte in hearinge, thou shalt be wysse. Stande with y multitude of soch elders as haue vnderstandinge, and consente vnto their wysdome with thine hert: that thou mayest heare all godly sermons, and that the worthy sentences escape the not. And yf thou seist a man of discrete vnderstandinge, gett the soone vnto him, and let thy fote treade vpon the steppes of his doores. Let thy mynde be vpon the commaundementes of God, and be earnestly occupied in his lawes: so shal he stablish y hert, and geue y wysdome at thine owne desyre.

Eccl. 8. a

Psal. 1. a

The VII. Chapter.

So no euell, so shall there no harme happen vnto the. Departe awaye from the thinge that is wicked, and no myffortune shal medle with the. My sonne, sowe no euell thinges in the forewes of vnrighteousnes, so shalt thou not reape the sevenfolde. Labo not vnto man for eny lordshipe, nether vnto the kynge for the seate of honoure. Justifie not thy self before God (for he knoweth the hert) and desyre not to be reputed wysse in the presence of the kynge. Make no labour to be made a iudge, excepte it so were, y thou couldest mightely put downe wickednes: for yf thou shuldest stode in awe of y presence of the mightie, thou shuldest fayle in geuyng sentence. Offende not in y multitude of the cite, and put not thyself amonge the people. Wynde not two synnes together, for in one synne shalt thou not be unpunished. Saye not: tush, God will loke vpo the multitude of my oblations, and whā I offere to the hyest God, he wyl accepte it.

Psal. 143. a
Eccl. 7. c
Iob 9. a. c
Luc. 19. b

Eccl. 12. c

Be not saynt harted whā thou makest y prayer, nether slack in geuyng of allmesse. Laugh no man to scorne in the heynesse of his soule, for God (which seyth all thinges) is he that can bringe downe, and set vp agayne. Accepte no lesynge agaynst thy brother, nether do the same agaynst thy frende. Use not to make eny manner of lye, for the custome therof is not good. Make not many wordes, whā thou art amonge the elders: and whā thou prayest, make not moch bablinge. Let no laborious worke be tedious vnto the, nether the husbandrie which the All-

Reg. 3. b

Mat. 6. b
Eccl. 1. c
Ro. 12. b

Ecclesiasticus.

The viij. Chap.

mightie hath created. Make not thy boast in the multitude of thy wickednes, but humble thy selfeuen from thine hert: and remembre that the wrath shall not be longe in taringe, and that the vengeance of the flesh of þe vngodly is a very fyre and wourme. Geue not ouer thy frende for eny good, ner thy faithfull brother for the best golde.

C Departe not from a discrete and good woman, that is fallen vnto the for thy porcion in the feare of the **LORDE**, for yf gift of hir honesty is aboue golde. Where as thy seruauant worketh truly, intreate him not euell, ner the hyeling that is faithfull vnto the. Loue a discrete seruante as thine owne soule, defraude him not of his libertie, nether leaue him a poore man. If thou haue catell, loke well to them: and yf they be for thy profit, kepe them. If thou haue sonnes, bringe them vp in nurture and lernynge, and holde them in awe from their youth vp. If thou haue daughters, kepe their bedys, and shew not thy face cherefull towarde them. Marye þe daughter, and so shalt thou persourme a weightie matter: but geue her to a man of vnderstandinge. If thou haue a wife after thine owne mynde, forsake her not: (but comitte not thy self to the harefull.)

Ecclesi. 3. a
Tobi. 4. a Honoure thy father from thy whole herte, and forgett not the sorefull trauaile that thy mother had w the: remembre that thou wast borne thorew them, and how cast thou recopense them the thinges that they haue done for the: feare the **LORDE** with all yf soule, and honoure his ministers. Loue thy mother with all thy strenght, and forsake not his seruantes. Feare the **LORDE** with all thy soule, and honoure his prestes. Geue them their porcion of the first frutes and increase of yf earth, like as it is commaunded the: geue them yf shulders, and their appoynted offeringes, and firstlinges, Reach thine hande vnto the poore, that God maye blesse the with plenteousnes. Be liberall vnto all men lyuynge, yet let not but do good euen to them that are deed.

Deut. 12. c
Nu. 18. b. c
Galat. 6. b
Tobi. 1. d
Ro. 12. b
Matt. 25. c Let not them that wepe be without comforte, but mourne with such as mourne. Let it not greue the to vyset the sick, for that shal make the to be loued. What so ever thou takest in hande, remembre the ende, and thou shalt neuer do amysse.

The VIII. Chapter.

A Tryue not with a mightie man, lest thou chaunse to fall in to his handes. Make no variaunce w a richema, lest he happen to bringe vp an harde quarell a-

gaynst yf. For golde and siluer hath vndone many a man, yee eue yf herres of kynges hath it made to fall. Stryue not w a ma that is full of wordes, and laye no stickes vpon his fyre. Kepe no company with the vnlearned, lest he geue thy kynred an euell reporte. Despyse not a man that turneth himself awaye from synne, and cast him not in the teth withall: but remembre yf we are frayle everychone. Thynke scoone of no ma in his olde age, for we were olde also. Be not glad of the death of thine enemye, but remembre that we must dye all the sorte of vs (and fayne wolde we come in to ioye.) Despyse not the sermons of soch elders as haue vnderstandinge, but aquaunte thy self w the wyse sentences of them: for of them thou shalt lerne wysdome and the doctrine of vnderstandinge, and how to serue greate men without complaynte.

B Go not from yf doctryne of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so yf thou mayest make answer in yf tyme of neede. Aynble not yf coales of synners, lest thou be brent in the fyre flammes of their synnes. Resist not the face of the blasphemour, that he laye not wayte for thy mouth. Lende not vnto him that is mightier then thyself: yf thou lendest him, counte it but lost. Be not suertie aboue yf power: yf thou be, then thynke surely to paye it. Go not to lawe w the indige, for he wyl iudge acordinge to his owne honoure. Trauaile not by the waye w him yf is branelesse, lest he do the euell: for he so loweth his awne wilfulnes, and so shalt thou perish thorow his foly.

C Stryue not with him that is angrie and cruell, and go not with him in to yf wyldernes: for bloude is nothinge in his sight, and where there is no helpe, he shal murther yf. Take no counsell at foolles, for they loue no thinge but the thinges that please themselves. Make no coucell before a straunger, for thou canst not tell what wyll come of it. Ope not thine hert vnto every man, lest he be vnthriftfull to the, and put the to reprose.

The IX. Chapter.

B E not gelous ouer yf wyse of thy bosome, yf she shew not some shrewed poynte of wicked doctryne vnto the. Geue not the power of thy lyfe vnto a woman, lest she come in yf strength, and so thou be confounded. Loke not vpon a woman that is desyrous of many men, lest thou fall in to hir snares. Use not the company of a woman that is a player and dauser, and heare hir not, lest thou perish thorow hir entysinge. Behol

Ecclesi. 31. a

Gala. 6. a
2 Cor. 2. b

Leu. 19. g

Ecclesi. 6. c

Ecclesi. 29. a

Gen. 4. b

Pro. 22. d
2 Sa. 1. a

Ecclesi. 9. c
37. a. b

A

Ecclesiasticus.

The x. Chap. Fo. xliij.

Pro. 5.2

be not a mayde, that thou be not hurt in hir bewtye. Cast not thy mynde vpon harlottes in any maner of thinge, lest thou destroye both thy self and thine heretage. Go not aboute gasinge in every layne of the cite, ne ther wādre thou abrode in the stretes therof.

Matt. 5. c

Turne awaye thy face from a beutyfull woman, and loke not vpon the saynesse of o ther.

B

Gen. 34.2
2 Re. 11.2
Iudic. 10.
and 11. 12

Many a man hath perished thorow the bewty of women, for thorow it the desyre is kyndled as it were a fyre. (An aduenterous woman shalbe trodden vnder fote as myre, of every one that goeth by the waye. Many a man wonderinge the bewtye of a straunge woman, haue bene cast out, for hir wordes kyndle as a fyre.) Sytt not w another mans wyse by any meanes, lye not with her vpon the bedd, make no wordes with her at 3 wy ne: lest thine hert consent vnto her, 7 so thou with thy bloude fall in to destruccion. Forsa ke not an olde frende, for the new shal not be like him.

A new frende is new wine: let him be olde, 7 thou shalt drynke him with pleasure. Desyre not 3 honoure and riches of a synner, for thou knowest not what destruccion is for to come vpon him. Delyte not thou in the thinge that the vngodly haue pleasure in: bein ge sure, that the vngodly shal not be accep ted vntyll their graue.

C

Repethe from the man that hath power to slaye, so nedest thou not to be afraied of death. And yf thou comest vnto him, make no fawre, lest he happen to take awaye thy life. Remembre that thou goest in the myddest of snares, and vpon the bulwoikes of 3 cite. Bewarre of thy neghbourne as nye as thou canst, and medle with soch as be wy se and haue vnderstandinge. Let inst men be thy gesses, let thy myrth be in the feare of God, let the remembraunce of God be in thy mynde, and let all thy talkyng be in the com maundementes of the 3yest. In the han des of craftesmen shall the woikes be com mended, so shal the prynces of the people in the wysdome of their talkyng. A man full of wordes is perlous in his cite: and he that is temerarious and past shame in his talkin ge, is to be abhored.

Eccle. 9. c
and 17. a. b

3 Re. 3

The X. Chapter.

A

Wysse iudge wil ordre his people with discrecion, and where a man of vnder standinge beareth rule, there goeth it well. As the iudge of the people is himself, euē so are his officers: and loke what maner

Pro. 29. b

of man the ruler of the cite is, soch are they that dwell therein also. An vnwise kinge des troyeth his people, but where they that be in auctorite are men of vnderstandinge, the re the cite prospereth.

3 Re. 12.2

The power of the earth is in the hande of God, and whan his tyme is, he shal set a pro fitable ruler vpon it. In the hande of God is the power of man, and vpo the scribes shal he laye his honoure. Remembre no wronge of thy neghbourne, and medle thou w no vn righteous woikes. Pryde is hateful full before God and men, and all wickednes of the 3ei then is to be abhored. Because of vnrighte ous dealinge, wronge, blasphemies and di uerse disceate, a realme shal be traslated fro one people to another.

Leui. 19. c

Iere. 27.2
Dan. 4. c

There is nothinge worse then a curotus man. What prydest thou the, o thou earth and asshes: There is not a more wicked thin ge, then to loue moneye. And why: soch one hath his soule to sell: yet is he but fylthie dō ge whyle he lyueth.

And though the phisician shewe his hel pe neuer so longe, yet in conclucion it goeth after this maner: to daye a kyng, to morow deed. For whan a man dyeth, he is the heyre of serpentes, beastes and womes. The be gynnynge of mans pryde, is to fall awaye from God: and why: his hert is gone from his maker, for pryde is the origenall of all synne. Who so taketh holde therof, shalbe fyl led with cursinges, and at 3 last it shal ouer throwe him. Therfore hath the LORDE brought the cōgregacions of the wicked to dishonō, and destroyed them vnto the ende.

God hath destroyed the seates of proude prynces, and sett vp the meke in their steade. God hath wythered the rotes of the prou de 3eithen, and planted the lowly amenge them. God hath ouerthrowne the londes of the 3eithen, and destroyed them out of the grounde. He hath caused them to wyther a waye, he hath brought them to naught, and made the memoriall of them to ceasse from out of the earth. (God hath destroyed the name of the proude, and left the name of 3 humble of mynde.) Pryde was not made for man, nether wrothfulnes for mens children. The sede of men that feareth God, shalbe brought to honoure: but 3 sede which trans gresseth the commaundementes of 3 LORDE shalbe shamed. He 3 is the ruler amōge bre thren, is holdē in honoure amōge them, and he regardeth soch as feareth the LORDE.

C

Sap. 6. b
Luc. 1. d
14. b. 18. b

Gen. 19. 8

The glory of the riche, of the honorable and of the poore is the feare of God.

Ecclesiasticus.

The xi. Chap.

Pro. 17. a Despyse not thou the iust poore man, and magnifie not & rich vngodly. Greate is the iudge and mightie in hond, yet is there none greater, then he & feareth God. Vnto & seruaunt that is discrete, shal the fre do seruyce. **2. Re. 12. c** He that is wyse and well nurtoured, wyll not grudge whan he is resourmed, & an ignoraunt body shal not come to honoure. **Pro. 12. b** Be not proude to do thy worke, and dispare not in the tyme of aduersite. Better is he & labourereth, and hath plenteousnes of all thinges, then he & is gorgious, and wanteth bred.

E My sonne, kepe thy soule in mekenes, and geue her hir due honoure. Who shal iustifie him, that synneth agaynst himself? Who wil honoure him, that dishonoureth his owne life? The poore is honoured for his faithfulness and trueth, but & rich is had in reputacio because of his goodes. He that ordieth himself honestly in pouerte, how much more shal he behaue himself honestly in riches? And who so ordieth himself vnonestly in riches, how much more shal he behaue himself vnonestly in pouerte?

The XI. Chapter.

Gen. 41. f **D**an. 6. a **He** wyldome of him & is brought lowe, shal lift vp his heade, and shal make him to sytt amonge greate me. Commende not a man in his beuetye, nether despyse a man in his vtter appareance. The Bey is but a small beast amonge the foules, yet is hir frute excedyge swete. Be not proude of thy rayment, and exalte not thyself in the daye of thy honoure: for & workes of the hystonely are wonderfull: yee glorious, secrete and vnkowne are his workes. **Acto. 12. d** Many tyrantes haue bene fayne to syt downe vpon the earth, & & vnlickly hath wome & crowne. Many mightie me haue bene brought lowe, and the honorable haue bene deliuered in to other mens handes. **Deut. 11. b** **and. 17. b** **Iosu. 7. c** **and. 22. c** Condemne no man, before thou haue tryed out the matter: and whan thou hast made enquisicion, then resourme righteously. Geue no sentece before thou hast herde the cause, but first let men tell out their tayles. **Pro. 18. b**

B Stroue not for a matter that toucheth not thyself, and stonde not in the iudgment of synners. My sonne, medle not with many matters: & yf thou wylt be riche, thou shalt not gett it: and though thou rennest & waye afoze, yet shalt thou not escape. There is some ma that labourereth, and the more he weerieth himself, the lesse he hath. Agayne, some man is slouthfull, hath nede of helpe, wateth strength, and hath greate pouerte, and Gods eye loketh vpon him to good, setteth him vp

from his lowe estate, and listeth vp his heade: so that many men maruell at him, and geue honoure vnto God. **Iob 42. c**

C Prosperite and aduersite, life and death, pouerte and riches come all of the **LORDE**. **Iob 1. c** **Eze. 28. a** (Wyldome, nirtoure and knowlege of & laue are with God: loue and & wayes of good are with him. Erroure and darcnes are made for synners: and they that exalte them selnes in euell, ware olde in euell.) The gift of God remayneth for the righteous, and his good wyl shal geue prosperite for euer. Some man is rich by luyngge nygardly, and & is the porcion of his rewarde, in that he sayeth: now haue I gotten rest, and now wyl I eate and drynke of my goodes myself alone. **Luc. 12. b** And yet he considereth not, that the tyme draweth nye, & he must leaue all these thinges vnto other men, and dye himself. Stonde thou fast in thy couenaunt, and exercyse thyself therin, and remayne in the worke vnto & age. Contynue not in the workes of synners, but put thy trust in God, and byde in thine estate: for it is but an easy thige in & sight of God, to make a poore man riche, and that suddenly. The blessinge of God haisteth to & rewarde of the righteous, and maketh his frutes soone to floush and prospere. Saye not: what helpeth it me? and what shal I haue & whyle? Agayne, saye not: I haue ynough, how can I wante? Whan thou art in wel fare, forget not aduersite: and whan it goerh not well with the, haue a good hope, that it shal be better. For it is but a small thinge vnto God, in the daye of death to rewarde euery ma a cordinge to his wayes. The aduersite of an houre maketh one to forgett all pleasure, and whan a man dyeth, his workes are discovered. Prayse no body before his death, for a man shal be knowne in his children. **Eccle. 18. c**

E Bringe not euery man in to thine house, for the disceatfull layeth wayte dyuersly. Like as a partrich in a maide, so is the hert of the proude: and like as a spy, that loketh vpon the fall of his neghb. For he turneth good vnto euell, and slaundiereth the chosen. Of one sparck is made a greate fyre, & an vngodly ma layeth wayte for bloude. Beware of the disceatfull, for he ymagineth wicked thinges, to bringe & in to a perpetuall shame. Yf thou takest an aleaunt vnto & he shal destroye the in vnquietnes, and dryue the from thine owne wayes.

The XII. Chapter.

Whan thou wylt do good, knowe to whom thou doest it, & so shalt thou be greatly thanked for thy benefi-

Ecclesiasticus.

The xiiij. Chap. Fo. xliij.

Galat. 6. b
1. Tim. 5. a

tes. Do good vnto the righteous, and thou shalt synde greate rewarde: though not of him, yet (no doute) the LORDE him self shal rewarde the. He stödeh not in a good case, that is allway occupied in euell, & geueth no allmes: for the 3yest hateth the synners, and hath mercy vpon them that shew the workes of repetaunce. Geue thou vnto soch as feare God, and receaue not a synner: As for the vngodly and synners, he shall recompense vengeance vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bried be geuen him, that he be not mightier then thy self therin. For so shalt thou receaue twyse as moch euell, in all the good that thou doest vnto him: And why? the 3yest hateth synners, and shal rewarde vengeance to the vngodly.

B In prosperite a frende shal not be knowne, & in aduersite an enemye shal not be hyd. For whan a mā is in wealth, it greueth his enemies: but in heuynes and trouble a man shal knowe his frende. Trust neuer thine enemy, for like as an yron rusteth, so doeth his wickednes. And though he make moch croutching and knelinge, yet kepe well thy mynde, and bewarre of him. Set him not by 3, nether let him syt at thy right hāde: lest he turne him, gett in to thy place, take thy rowme and seke thy seate, and so thou at the last remembre my wordes, and be pricked at my sayenges.

C Bynde not two synnes together, for there shal not one be vnpunished. Who wil haue pite of the charmer, that is stynged of 3 serpēt, or of all soch as come nye 3 beastes? Eue so is it w him 3 kepeth cōpany with a wicked mā, & lappeth him self in his synnes. For a season wil he hyde w the, but yf thou stromble, he tarieth not. An enemy is swete in his lippes, he can make many wordes & speake many good thinges: Xee he can wepe w his eies, but in his herte he ymagineth, how to throwe the in to the pytte: & yf he maye synde oportuynre, he wil not be satisfied w bloude. Xf aduersite come vpon the, thou shalt synde him there first: & though he ptecede to do 3 helpe, yet shal he vndermyne 3. He shal shake his heade, & clape his handes ouer 3 for very gladnes, & whyle he maketh many wordes, he shall dysguise his countenance. The XIII. Chapter.

Deut. 7. a

Who so toucheth pitch, shalbe fyled withall: and he that is familiar w 3 proude, shal clothe himself with

pryde. He taketh a burthen vpon him, that accompanieth a more honorable man then him self. Therfore kepe no familiarite with one that is richer then thy self. How agree the ketell & the pott together? for yf 3 one be smytten agaynst the other, it shal be broke. The rich dealeth vnrighteously, & threateneth withall: but 3 poore beinge oppressed and widgeously dealt withall, suffreth scarcenesse, & geueth sayre wordes. Xf thou be for his profit, he vseth the: but yf thou haue nothinge, he shal forsake the. As long as thou hast eny thinge of thine owne, he shal be a good felowe with the: Xee he shal make the a bare man, and not be soze for the. Xf he haue nede of the, he shall defraude the: & (with a preuy mock) shal he put the in an hope, and geue the all good wordes, and saye: what waigest thou? Thus shal he shame 3 in his meate, vntill he haue supte the cleane vp twyse or thryse, and at the last shal he laugh the to scoone. Afterwarde, whan he seyth that thou hast nothinge, he shal forsake the, and shake his heade at the.

B Bewarte, that thou be not disceaue and brought downe in thy symplenesse. (Be not to humble in thy wysdome, lest whan thou art brought lowe, thou be disceaued thorow foolishnes.) Xf thou be called of a mightie man, absent thy self, so shal he cail the to him the more oft. Preasse not thou vnto him, that thou be not shott out: but go not thou farre of, lest he forgett the. Withdrawe not 3 self fro his speach, but beleue not his many wordes. For w moch cōmunicacion shal he tempte the, and (w a preuy mock) shal he question 3 of thy secretes. The vnmmercifull mynde of his shal marck 3 wordes, he shal not spare to do 3 hurte & to put 3 in prison. Bewarre, & take good hede to 3 self, for thou walkest in parrell of 3 ouerthrowinge.

C Now whā thou hearest his wordes, make the as though thou werest in a dreame, & wake vp. Lone God all thy life longe, & call vpon him in thy nede. (Euery beast loueth his life, enen so let enery man loue his neighbour. All flesh wil resorte to their like, and enery man will kepe company with soch as he is himself. But as 3 wolfe agreeth with the lambe, so doeth the vngodly with 3 righteous. What felishippe shulde an holy man haue with a dogg? How can the ryche and the poore agree together? The wilbe asse is the lyons pray in the wilbernesse, enen so are poore men the meate of the ryche. Like as the proude maye not awaye with lowlynes, enen so doeth the riche abhore the poore. Xf

2. Cor. 6. c

Ecclesiasticus.

The xv. Chap.

a rich man fall, his frendes sett him vp agayne: but whan the poore falleth, his frendes forsake him. If a rich mā fall in to an erreure, he hath many helpers: he speaketh proude wordes, and yet men iustifie him.

D But yf a poore man go wronge, he is punished: yee though he speake wisely, yet can it haue no place. Whan the riche man speaketh, enery body holdeth his tōge: and loke what he sayeth, they prayse it vnto the clowdes. But yf the poore man speake, they saye: What felowe is this? and yf he do amysse, they shal destroye him. Riches are good vnto him that hath no synne in his conscience, and pouerte is a wicked thinge in the mouth of the vngodly. The hert of man chaungeth his countenaunce, whether it be in good or euell. A chearfull countenaunce is a tokē of a good hert, for els is it an harde thinge to knowe the thought.

The XIII. Chapter.

A Eccli. 19. c
and 25. c
Iaco. 3. a

Blessed is the man, that hath not fallen with 3 wordes of his mouth, and is not pricked with the conscience of synne. Happie is he that hath had no heynies in his mynde, and is not fallen from his hope. It becommeth not a curvetous man and a nygarde, to be ryche: and what shulde a nygarde do with golde? He that with all his carefulnes heapeth together vnrighteously, gathereth for ocher folkes, and another mā shal make good chere with his goodes. He 3 is wicked vnto him self, how shulde he be good vnto ocher mē? How can soch one haue eny pleasure of his goodes? There is no thinge worse, then whan one dissauoureth himself, and this is a rewarde of his wickednes. If he do eny good, he doth it not knowinge therof, and agaynst his will, and at the last he declareth his vngaciousnes. A nygarde hath a wicked eye, he turneth away his face, and despyseth his owne soule. A couetous mans eye hath neuer ynough in the porcion of wickednes, vntyll the tyme that he wither awaye, and haue lost his owne soule.

Pro. 27. c
Eccli. 1. a

Eccli. 4. a
Tobi. 4. b
Luc. 16. b

B A wicked eye spareth bieb, and there is scarcnesse vpo his table. My sonne, do good to 3 self of 3 thou hast, and geue 3 LORDE his due offeringes. Remember 3 death tarieth not, and how 3 the couenaunt of the grane is shewed vnto the: (for the couenaunt of this worlde shal dye the death.) Do good vnto 3 frende before thou dye, and accordinge to thy abylyte reach out thine hande, and geue vnto 3 poore. Be not dispoyned of 3 good daye, and let not 3 porcion of 3 good daie ouerpass

the. Shalt thou not leaue thy tranayles and labours vnto other men? In the deuydinge of the heretage geue and take, and sanctifie thy soule. Worke thou righteousnes before thy death, for in 3 hell there is no meate to fynde. All flesh shal fade awaye like graspe, and like a flourishinge leafe in a grene tre. Some growe, some are cast downe: euen so is 3 generacion of flesh and bloude: one commeth to an ende, another is borne.

Esa. 40. a
1. Pet. 1. d
Iacob. 1. b

C All transitory thinges shall fayle at the last, and the worker therof shal go withall. Enery chosen worke shal be iustified, and he 3 medleth withall, shal haue honoure therein. Blessed is the man 3 kepeth him in wysdome, and exerceyth himself in vnderstandinge, and with discrecion shal he thinke vpon the foreknowledge of God. Which considereth 3 wayes of wysdome in his hert, hath vnderstandinge in hir secretes, goeth after her (as one that seeketh hir out) and contynneth in hir wayes. He loketh in at hir windowes, and herkeneth at hir doies: he taketh his rest besyde hir house, and festeneth his stake in hir walles: he shal pitch his tent nye vnto hir hande, and in his tent shal good thinges rest for euermore: he shal sett his children vnder hir coueringe, and shal dwell vnder hir braunches. Vnder hir coueringe shal he be defended from the heate, and in hir glory shal he rest.

The XV. Chapter.

God that feareth God, wil do good: and who so kepeth the lawe, shal optayne wysdome. As an honorable mother shal she mete him, and as a vyrgin shal she receaue him. With 3 bieb of life and vnderstandinge shal she fede him, and geue him the water of wholsome wysdome to drynke. If he be constant in her, he shal not be moened: and yf he holde him fast by her, he shal not come to confucion. She shal brynge him to honoure amonge his neighbours, and in the myddest of the congregacion shal she open his mouth. With the spire of wysdome and vnderstandinge shal she fyll him, and clothe him with the garment of glory. She shal heape the treasure of myrth and ioye vpo him, and geue him an everlastinge name to heretage. Foolish men wyll not take holde vpon her, but soch as haue vnderstandinge, wil mete her, for she is farre from pryde and disceate. Men that go aboute with lyes, wil not remember her: (but men of truech shal be founde in her, euen vnto the beholdinge of God.) Prayse is not semely in the mouth of 3 vngodly, for he is not sent of 3 LORDE.

Matt. 4. a
Ioh. 4. b

For of God commeth wysdome, & the prayse shall stonde by the wysdome of God, and shall be plenteous in a faithfull mouth, and the LORDE shall geue her vnto him.

B Saye not thou: It is the LORDES faute that I am gone by, for thou shalt not do y thinge that God hateth. Saye not thou: he hath caused me to go wronge, for he hath no nede of the vngodly. God hateth all abhominacion of erreure, & they that feare God wyl loue no soch. God made man from the begynnynge, & left him in the hande of his counsell. He gaue him his commaundementes and preceptes: yf thou wilt obserue the commaundementes, & kepe acceptable faithfulness for ever, they shall preserue y. He hath set water and fyre before the, reach out thine hande vnto which thou wilt. Before man is life and death, good and euell: loke what him liketh, shall be geuen him. For the wysdome of God is greate and mightie in power, and beholdeth all men continually. The eyes of the LORDE are vpon them that feare him, and he knoweth all the workes of man. He hath commaunded no man to do vngodly, neither hath he geuen any man leue to synne.

The XVI. Chapter.

A Elyte not thou in the multitude of vngodly children, and haue no pleasure in them, yf they feare not God. Trust not thou to their life, and regarde not their labours: for one sonne y feareth God is better, then a thousande vngodly. And better it is for a man to dye without childre, then to leaue behynde him soch children as are vngodly. For by one y hath vnderstandinge, maye a whole cite be vpholden, but though the vngodly be many, yet shall it be waysted thorow them. Many soch thinges hath myne eye sene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodly shall a fyre burne, & amonge vnfaithfull people shall the wiath be kyndled.

B The olde giautes optayned no grace for their synnes, which were destroyed, trustinge to their owne strength. Neither spared he them, amonge whom Loth was a straunger: but smote them and abhorred them because of the pryde of their wordes. He had no pitie vpon them, but destroyed all the people, that were so stout in synne. And for so moch as he ouersawe not the sixe hundred thousande, that gathered them selues together in y hardnesse of their hert: it were maruell yf one beyng hardnecked, shulde be fre. For mercy & wiath is with him: he is both might

tie to forgene, and to poure out displeasure. Like as his mercy is greate, euē so is his punishment also, he iudgeth a man accordinge to his workes. The vngodly shall not escape in his spoyle, and the longe pacience of him that sheweth mercy, shall not byde behynde. All mercy shall make place vnto euery man accordinge to the deseruynge of his workes, (and after the vnderstandinge of his pilgrymage.)

C Saye not thou: I wyl hyde my self from God, for who wyl thinke vpon me from aboue? I shall not be knowne in so greate a heape of people, for what is my soule amonge so many creatures? Beholde, the heauen, yee the heauen of heauens, the depe, the earth and all that therin is, shall be moued at his presence: the mountaynes, the hilles and the foundacions of the earth shall shake for feare, whan God vysiteth them. These thinges doth no hert vnderstonde, but he vnderstandeth euery hert, and who vnderstandeth his wayes? No man seyth his storne, and the most parte of his workes are secreete. Who wil declare the workes of his righteousness? O: who shall be able to abyde them? for the conenant is furre from some, and the tryenge out of men is in the fulfillynge. He that is humble of hert, thinketh vpon soch thinges: but an vnwylle and erroneous man casteth his mynde vnto foolish thinges.

D My sonne, herken thou vnto me, & lerne vnderstandinge, and marck my wordes with thine hert: I wyll geue the a sure doctrine, & plainely shall I instructe the. God hath sett his workes in good ordie from the begynnynge, and parte of them hath he sundered from the other. He hath garnysched his workes from euerlastynge, and their begynnynge accordinge to their generacions. None of the hyndered another, nether was any of them disobedient vnto his worde. After this, God looked vpon the earth, and fylled it with his gooddes. With all maner of lyuinge beastes hath he couered the grounde, and they all shall be turned vnto earth agayne.

The XVII. Chapter.

S Od shope man of the earth, and turne him vnto earth agayne. He gaue him the nombre of dayes and certayne tyme, yee and gaue him power of the thinges that are vpon earth. He clothed him with strength, and made him after his owne liknes. He made all fleshe to stonde in awe of him, so that he had the dominion of all beastes & soules. He made out of him an helper like vnto him self, and gaue them discre-

Ecclesiasticus.

cion and touge, eyes and eares, and a hert to vnderstande, and fylled them with instruction & vnderstandinge. He created for them also the knowlege of the spiete, fylled their hert with vnderstandinge, and shewed them good and euell. He sett his eye vpon their hertes, declaringe vnto them his greate and noble workes: (that they shulde prayse his holy name together, reioyse of his wonders, & be tellinge of his noble actes. Wsesydes this, he gaue them instruccion, and the lawe of life for an heretage. He made an euerslastinge couenaunt with them, and shewed them his righteousnes & iudgmentes. They sawe his glory with their eyes, and their eares herde the maiesty of his voyce. And he saide vnto them: beware of all vnrighteous thinges. He gaue euery man also a commaundement concernynge his neyghboure.

B Their waies are euere before him, and are not hyd from his eyes. He hath sett a ruler vpon euery people, but Israell is of LORDES porcion. All their workes are as the Sonne in y sight of God, & his eyes are allwaye lo kyng vpon their wayes. All their vnrighteousnesses are manifest vnto him, & all their wickednesses are open in his sight. The mercy y a man sheweth is as it were a pryse to him, and a mans good dede preserueth him as the apple of an eye. At the last shall he awake, & rewarde euery man vpon his head as he hath deserved, and shal turne them together in to the nethermost partes of the earth. But vnto them that wyll repent, he hath geue the waye of righteousness. As for soch as be weake, he comforteth the, suffreth them, and sendeth them the porcion of y verite. O turne then vnto the LORD, forsake thy synnes, make thy prayer before the LORD, do the lesse offence, turne agayne vnto the LORD, forsake thine vnrighteousnes, be an vtter enemy to abhominacion (lerne to knowe the righteousness and iudgmentes of God, stonde in the porcion that is sett forth for the & in the prayer of the most hye God. Go in to the porcion of the holy worlde, with soch as be lyuinge and geue thankes vnto God.)

C Who wil prayse the LORD in the hell? Abyde not thou in the erreure of the vngodly, but geue him thakes before death. As for y deed, thankfulness perissheth from him as nothinge. Geue thou thankes in thy life, yee whyle thou art lyuynge & whole shalt thou geue thankes, and prayse God and reioyse in his mercy. O how greate is the louynge kyndnesse of the LORD, and his mercifull

The xviij. Chap.

goodnes vnto soch as turne vnto him? For all thinges maye not be in man: & why? the sonne of man is not immortall, and he hath pleasure in the vanyte of wickednes. What is mere cleare the Sonne? yet shal it say le. O what is more wicked, then the thinge that flesh and bloude hath ymagined: and that same shal be reprobued. The LORD seyth the power of the hye heauen, and all are but earch and asshes.

The XVIII. Chapter.

S that lyueth for euermore, made all thinges together. God onely is righteous, & remayneth a victorious kyng for euere. Who shal be able to expresse the workes of him? Who hath sought out the grounde of his noble actes? Who shal declare the power of his greatnesse? O, who will take vpon him to tell out his mercy? As for the wonderous workes of y LORD, there maye nothinge be taken from them, nothinge maye be put vnto them, nether maye the grounde of them be founde out. But whan a man hath done his best, he must begynne agayne: and whan he thinketh to be come to an ende, he must go agayne to his labour. What is man? Wherto is he worth? What good or euell can he do? If the nombre of a mans dayes be almost an hundreth yere, it is moche.

Like as the droppes of rayne are vnto y see, and as a grauell stone is in comparison of the sonde: so are these few yeres to the dayes euerslastinge. Therfore is y LORD pacient with them, and poureth out his mercy vpon them. He sawe and perceaued the thoughtes and ymaginacions of their harte, that they were euell: therfore heaped he vpon his mercifull goodnes vpon them, and shewed them the waie of righteousness. The mercy that a ma hath, reacheth to his neyghboure: but y mercy of God is vpon all flesh. He chasteneth, he teacheth and nourtureth: yee euere as a shepherde turneth agayne his flock, so doth he all them that receaue chastenynge, nourtoure and doceryne. Mercifull is he vnto them, that stonde in awe of his iudgmentes.

My sonne, whan thou doest good, make no grudginge at it: and what so euere thou genest, speake no discomfortable wordes. Shal not the dew coole the heate? Euen so is a worde better then a gift. Is not a frendly worde a good honest gift? but a gracious man geueth them both. A foole shal cast a man in the tette, and that roughly, & a gift of the nygarde putteth out y eyes. Get the

Exo. 20. a
Deut. 4. f.
and p.

Rom. 11. a
Deut. 4. c
and 10. c

Eccli. 29. b

Matt. 25. c

Acto. 1. c

Psal. 6. a
Esa. 38. d

Gen. 1. a

Psal. 105. a
Eccli. 49. d

Psal. 89. b

2. Pet. 1. b

Esa. 66. a

Pro. 15. a
and 25. c
Eccli. 30. b

Ecclesiasticus.

The xix. Chap. Fo. xlv.

righteousnes before thou come to iudgmēt:
 1. Cor. 11. d Lerne before thou speake, and go to phisick
 or ever thou be sick: examen and iudge thy
 self, before the iudgment come, and so shalt
 thou synde grace in the sight of God. Hum-
 ble thy self afore thou be sick, and in tyme of
 thy disease shewe thy conuersacion. Let not
 to praye allwaye, and stonde not in feare to
 be resourmed vnto death, for the rewarde of
 God endureth for ever. Before thou prayest,
 prepare thy soule, and be not as one y^e temp-
 teth God. Thynke vpon the wraithfull indig-
 nacion that shalbe at the ende, and the hou-
 re of vègeaunce, whā hē shal turne awaie
 Eccli. 11. d his face. Whan thou hast ynough, remem-
 bre the tyme of hunger: and whan thou art
 ryche, thynke vpon the tyme of pouerte and
 scarcenesse.

D From the mornynge vntyll the enenyn-
 ge the tyme is chaunged, and all sodi thyn-
 ges are done in y^e sight of God. A wy-
 se man feareth God in all thinges, and in the
 dayes of transgression he kepeth him self
 from synne. A discrete man hath pleasure in
 wysdome, and he that syndeth her, maketh
 moch of her. They that haue had vnderstan-
 ding, haue dealt wysely in wordes, haue vn-
 derstonde the trueth and righteousnes, and
 haue sought out wyse sentēces and iudgmen-
 tes. Folowe not thy lustes, but turne y^e from
 Rom. 6. b and 13. b thine owne will. For yf thou guesst thy sou-
 le hir desyres, it shal make thine enemies to
 laugh the to scorne. Take not thy pleasure in
 greate volupcousnes, z medle not to moch
 withall. Make not to greate cheare of the
 thinge that thou hast wonne by avanta-
 ge: lest thou fall in to pouerte, and haue no-
 thinge in thy purse.

The XIX. Chapter.

A Labourynge man that is geuen vnto
 Gen. 19. g 1. Reg. 11. a dioncennes, shal not be riche: and he
 that maketh not moch of small thyn-
 ges, shal fall by litle and litle. Wyne and wo-
 men make wyse men rēnagates, and put men
 of vnderstandinge to reprove: and he that ac-
 companieth aduouterers shal become a wic-
 ked man. Mothes and womes shal haue
 him to heretage, yee he shal be sett vp to a
 greater example, and his soule shal be roted
 10. Lu. 22. c out of the nombie. He that is haistie to geue
 credence, is light mynded, and doth agaynst
 himself. Who so reioyseth in wickednes, shal
 be punished: he that hateth to be resourmed,
 his life shalbe shortened: and he that abhor-
 reth bablinge of wordes, quencheth wicked-
 nes. He that offendeth agaynst his owne
 soule, shal repent it: and he that reioyseth in

wickednes, shalbe punysheb.)

Rehearse not a wicked and churlish wor- **B**
 det wyse, and thou shalt not be hyndered.
 Shew thy secretes nether to frende ner soo,
 z yf thou hast offended, tell it not out. For
 he shal herken vnto the and marck the: and
 whan he syndeth oportunitie, he shall hate
 the. Yf thou hast herde a worde agaynst y^e **Eccli. 23. d**
 neghbour, lett it be deed within the: and be **and 27. c**
 sure, thou shalt haue no harme therby. A soo-
 letrauaileth with a worde, like as a woman
 that is payned with bearinge of childe. Li-
 ke as an arrowe short in a dogges thye, so is
 a worde in a foolles hert. Tell thy frende his
 faute, lest he be ignorant, and saye: I haue
 not done it, or yf he haue done it, that he do
 it nomore. Reproue thy neghbour, that he
 kepe his tonge: and yf he haue spokē, that he
 saye it nomore.

Tell thy neghbour his faute, for oft ty- **C**
 mes an offence is made, and geue not credē-
 ce to every worde. A man falleth somtyme
 with his tonge, but not with his will. For **Eccli. 14. a**
 what is he, y^e hath not offended in his ton- **and 25. b**
 ge: Geue thy neghbour warnynge, before **iacob. 5. a**
 thou threaten him, and geue place vnto the
 lawe of the LORDE. The feare of God is
 all wysdome, z he that is a right wyse man
 kepeth the lawe. As for the doctrine of wic-
 kednes, it is no wysdome, and the prudence
 of synners is no good vnderstandinge: it is
 but wickednesse and abhominacion z a blas-
 phemyng of wysdome. A symple man of
 small vnderstandinge that feareth God, is
 better then one that hath moch wysdome,
 and transgresseth the lawe of the LORDE.

A craftye sotell man can be wyse, but he **D**
 is vnrighteous, and with giftes he wayst-
 teth the open and manyfest lawe. A wicked
 man can behaue himself humbly, and can
 donke with his heade, and yet is he but a dis-
 ceauer within. He hydeth his face, and dis-
 guyseth it: z because he shulde not be know-
 ne, he preuenteth the. **Matt. 6. b**

And though he be so weake that he can
 do the no harme, yet whan he maye synde
 oportunitie, he shall do some enell. A man
 maye be knowne by his face, and one that
 hath vnderstandinge, maye be perceaued
 by the loke of his countenaunce. A mans
 garment, laughter z goynge, declare what **Eccli. 31. c**
 he is.

The XX. Chapter.

Some man reproveth his neghb^r oft **A**
 tymes, but not in due season: Agay- **Eccli. 31. d**
 ne, some man holdeth his tonge, and
 he is wyse and discrete. It is moch better to

Ecclesiasticus.

The xxi. Chap.

gene warnynge and to reproue, then to beare euell will: for he that knowlegeth him self openly, shalbe preserved from hurt and destruction. Like as whan a chamberlayne thowrow desyre and lust desyleth a mayden, euen so is it with him that vseth violence and vnrighteousnes in y^e lawe: (O how good a thinge is it, a man y^e is reponed, to shewe openly his repentaunce: for so shalt thou escape wylfull synne.)

Eccl. 3. a
Eccl. 3. 2.

Some man kepeth sylence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tonge, because he hath not the vnderstandinge of the language: and some man kepeth sylence, waytinge a conuenient tyme. A wyse man wyll holde his tonge tyll he se oportunitie, but a wanten and an vndiscrete body shal regarde no tyme. He that vseth many wordes, shal hurte his owne soule: and he that taketh auctorite vpon him vnrighteously, shalbe hated.

Some man hath oft tymes prosperite in wicked thinges: Agayne, some man getteth moch, and hath harme and losse. There is some gift that is nothinge worth: Againe, there is some gift, whose rewarde is dubble. Some man getteth a fall for beyng to proude, and some commeth to worshipec from lowe estate. Some man bieth moch for a litle pryce, and must paye for it seven folde.

B A wyse man with his wordes maketh him self to be loued, but the fauours of foolles shalbe poured out. The gift of the vnwyse shal do the no good, for his eyes are seven folde. He shal geue litle, & saye he gaue moch: he openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, to morow he axeth it agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yee euen they that eate my bred, speake no good of me. O how oft, and of how many shal he be laughed to scorne? He taketh a more perillous fall by soch wordes, then yf he fell vpon the grounde: euen so shal the falles of wicked men come haistely. In the mouth of him that is vntaught, are many vnconuenient and vnmete wordes. A wyse sentence shall not be allowed at the mouth of the foole, for he speaketh it not in due season.

C Some man synneth not, because he hath not wherewithall, and in his rest he shall be stynged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake destroyeth he it, (and with

acceptinge of personnes shal he vndo him self.) Some man promyseth his frende a gift for very shame, and getteth an enemye of him for naught. A lye is a wicked shame in a man, yet shall it be euer in the mouth of the vnwyse. A thefe is better, then a man that is accustomed to synne, but they both shal haue destruction to heretage. The conditions of lyers are vn honest, and their shame is euer with them.

A wyse man shall brynge himself to honoure with his wordes, and he that hath vnderstandinge shall be sett by amonge grea- te men. He that tyllith his londe, shal increase his heape of come: he that worketh righteousness, shall be exalted, & he that pleaseth grea- te men, shall escape moch euell. Rewar- des and giftes blynde the eyes of the wyse, and make him domine, that he can not tell me their fautes. Wyssdome that is hyd, and treasure that is hoorded vp, what profit is in them both? Better is he that kepeth his ignorance secrete, then a man that hyderh his wyssdome.

Gen. 4. f
Dan. 2. g

Pro. 12. b

Exo. 33. a
Deut. 17. a

Eccl. 4. c

The XXI. Chapter.

N Sonne, yf thou hast synned, do it no more: but praye for thy foresynnes, that they maye be for geuen the. Fle from synne, euen as from a serpent: for yf thou comest to nye her, she wyll bite the. The teth therof are as the teth of a lyon, to slaye the soules of men. The wickednes of man is as a sharpe two edged swerde, which maketh soch woundes that they cannot be healed.

Eccl. 5. a
7. a. 12. c
Psal. 40. a
Luc. 15. c

Stryfe and wrongeous dealinge shall waiste awaye a mans goodes, & thowrow pryde a rich house shalbe brought to naught: so the riches of the proude shalbe roted out. The prayer of the poore goeth out of the mouth, and commeth vnto the eares, and his vengeaunce (or defence) shall come, and y^e haistely. Who so hateth to be resourmed, it is a token of an vngodly personne: but he that feareth God, wyl remembre himself. A mightie man is knowne as farre of by his tonge, but he that hath vnderstandinge, perceaueth that he shal haue a fall.

Exo. 3. b
and 22. c

Who so buyldeth his house with other mens cost, is like one that gathereth stones in wynter. The congregacion of the vngodly is like stubble gathered together, their ende is a flamme of fyre. The waye of the vngodly is sett with stones, but in their ende is hell, darcknes, and paynes. He that kepeth the lawe, wyll holde fast the vnderstan-

Eccl. 16. a

Ecclesiasticus.

dinge therof, and the ende of the feare of God is wysdome. He that is not wyse, wyll not be taught in good: but the unwyse man aboundeth in wickednes: and where byternes is, there is no vnderstondinge. The knowlege of the wyse shall flowe like water that renneth ouer, and his counsell is like a fountayne of life.

C The hert of a foole is like a brokē vessell, he can kepe no wysdome. Whan a man of vnderstondinge heareth a wyse worde, he shal commende it, and make moch of it. But yf a voluptuous man heare it, he shall haue no pleasure therin, but cast it behynde his back. The talkynge of a foole is like an heuy burthen by the waye: but to heare a wyse man speake, it is a pleasure. Where a dourer is in the congregacion, it is axed at the mouth of the wyse, and they shal pondre his wordes in their hertes. Like as a house that is destroyed, euen so is wysdome vnto a foole: As for the knowlege of the unwyse, it is but darck wordes. Doctryne is vnto him yf hath no vnderstandinge, euen as fetters aboute his fete, and like manacles vpon his right hande. A foole listeth vp his voyce wth laughter, but a wyse man shall scarce laugh secretly.

Eccli. 19. d

D Lernynge is vnto a wyse man a Jewell of golde, and like an armlett vpon his right arme. A foolish mans foote is soone in his neighbours house, but one that hath experience, shall be ashamed at the personne of the mightie. A foole wyll pepe in at yf wyndow in to the house, but he that is well nourtured, wyll stonde without. A foolish man stondeth herkenynge at the dore, but he that is wyse, wyll be ashamed.

The lippes of the unwyse wyl be tellynge foolish thinges, but yf wordes of soch as haue vnderstandinge, shal be weyed in the balance. The hert of fooles is in their mouth, but the mouth of the wyse is in their hert. Whan the vngodly curseth the blasphemers, he curseth his owne soule. A prieny accuser of other men shal defyle his owne soule, and be hated of eueryman: (but he that kepeth his tonge and is discrete, shall come to honoure.)

Leuit. 19. d

The XXII. Chapter.

A Slouthfull body is moulded of a stone of claie: he that toucheth him, must wash his handes agayne. A mysnurtured sonne is the dishonoure of the father. A foolish daughter shal be litle regarded. A wyse daughter is an heretage vnto hir husbande: but she that commeth to dishonesty,

The xxij. Chap. Fo. xlii.

bringeth hir father in heuynes. A daughter that is past shame, dishonoureth both hir father & hir husbande: the vngodly shal regarde her, but they both shal despise her. the playenge of Musick is not mete where heuynes is, euen so is the conecciō & doctryne of wysdome euer vnpleasaunt vnto fooles.

Who so teacheth a foole, is euen as one that gleweth a potsherde together: as one that telleth a tayle to him that heareth him not, and as one that rayseth a mā out of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, which speaketh to one yf is a slepe. Whā he hath tolde his tayle, he sayeth: what is the matter? Whā one dyeth, lamentacion is made for him, because the light sayleth him: eue so let me mourne ouer a foole, for he wanteth vnderstandinge. Make but litle wepinge because of the deed. for he is come to rest: but the life of the foole is worse then the death. Seuen dayes do men Gen. 30. b mourne for him that is deed, but the lamentacion ouer the unwyse and vngodly shulde endure all the dayes of their life.

Talke not moch with a foole, and go not with him that hath no vnderstondinge. Bewarre of him, lest it turne the to trauaile, & thou shalt not be defyled with his synne. Depart from him, and thou shalt fynde rest, & shalt not be drawe back in to his foolishnes. What is heuyer then leade? And what shulde a foole be called els, but leade? Sothe, salt & a lōpe of yron is easier to beare, then an unwyse, foolish, and vngodly man. Like as the band of wodd bounde together in the foundation of the house can not be lowsed, eue so is it with yf hert yf is stablised in yf thought of coucell. The thought of the wyse, shal neither feare ner be offended at any tyme.

Pro. 27. a

Like as a fayre playstred wall in a winter house, & an hye buyldinge, maye not abyde yf wide & stome: eue so is a foolles hert afraid in his ymaginacion: he feareth at euery thinge, and can not endure. He that nyppeth a mans eye, bringeth forth teares: and he that pricketh the hert, bringeth forth yf meanyng & thought. Who so casteth a stone at the byrdes, frayeth them awaye: & he yf blasphemeth his frende, breaketh yf frendshipe. though thou drawest a swerde at thy frende, yet repayre not, for thou mayest come agayne to yf frende. If he speake sowerly, feare not, for ye maye be agreed together agayne: excepte it be so that thou blaspheme him, dysdayne him, open his secretes and wounde him traitorously: for all soch thinges shal dryne awaye a frende.

Ecclesiasticus.

E Be faithfull vnto y^e neghb^r in his p^ouer
re, that thou mayest reioyse with him also in
his prosperite. Abide stedfast vnto him in y^e
tyme of his trouble, that thou maiest be hey
red him in his heretage. Like as the vapor
and smoke goeth out at the ouen before y^e fyre,
even so euell wordes, rebukes and threate
nynges go before bloudsheddinge. Be not a
shamed to defende y^e frende: as for me, I wyl
not hyde my face from him, though he shul
de do me harme. Who so euer heareth it, shal
beware of him. Who shal set a watch before
my mouth, & a sure seale vpon my lippes, y^e I
fall not wth thē, & y^e my tonge destroye me not?

Psal. 140

The XXIII. Chapter.

LORDE, father and gouernoure of
my life, leaue me not in their ymagi
naciō & counsell. Oh let me not fall
in soch reprose. Who wyl kepe my thought
with y^e scourge, and the doctryne of wysdō
me in myne herte: that he spare not myne ig
noraunce, that I fall not with them, lest my
ne ignoraunces increase, that myne offences
be not many in nombre, and that my synnes
exceade not lest I fall before myne enemyes,
and so my aduersary reioyse. O LORDE, thou
father & God of my life, leane me not in their
ymaginacion. O let me not haue a proude
loke, but turne awaye all voluptuousnes fro
me. Take fro me the lustes of the body, let not
the desyres of vncleannes take holde vpon
me, and geue me not ouer in to an vnshame
fast and obstinate mynde.

Hear me (o ye children) I will geue you a
doctryne, how ye shal ordie y^e mouth: who
so kepeth it, shal not perish thorow his lip
pes, ner be hurt thorow wicked workes (As
for the synner, he shalbe taken in his owne
vanite: he that is proude and cursed, shal fall
therin.) Let not thy mouth be accustomed
with swearing, for in it there are many fal
les. Let not the namynge of God be continu
ally in y^e mouth: for like as a seruaunt which
is oft punyshed can not be without some so
re, even so what so euer he be y^e sweareth and
nameth God, shal not be cleane purged fro
synne. A man that vseth moch swearing,
shalbe fylled with wickednes, and the plage
shall neuer go from his house. If he begyle
his brother, his faute shalbe vpon him: yf he
knowlege not his synne, he maketh a dubble
offence: and yf he sweare in vayne, he shall
not be founde righteous, for his house shal
be full of plagis.

The wordes of y^e swearer bringeth death
(God graunte y^e it be not founde in the house
of Jacob.) But they y^e feare God, eschue all

The xxiii. Chap.

soch and lye not weltringe in synne. Use not
y^e mouth to vn honest and fylthy talkynge,
for in it is the worde of synne. Remember y^e
father and thy mother, whā thou art set a
monge greate men: lest God forget y^e in their
sight, and lest thou dotinge in thy custome,
suffre rebuke. and wyshe not to haue bene bo
ne, and so curse the daye of thy natiuite. The
man that is accustomed with the wordes of
blasphemy, wyl neuer be resourmed all y^e day
es of his life. To synne twyse is to moch, but
the thirde bringeth wrath and destruccion.
An whore stomack cannot be quenched (euē
like a burnynge fyre) tyll it haue swallowed
vp somthige: euē so an vchaste mā hath no
rest in his flesh, tyll he haue kyndled a fyre.

Eph. 5. a

1. Re. 16. 5

All bried is swete to an whoremonger, he
wyl not leaue of, tyll he haue his purpose. A
man that breaketh wedlock, & regardeth not
his soule, but sayeth: Tush, who seyth me? I
am compassed aboute with darknes, the
walles couer me, no body seyth me: whom
nede I to feare? The whylest wyl not remem
bre my synnes. (He vnderstandeth not that
his eyes se all thinges, for all soch feare of mē
dryueth awaye the feare of God from him:
for he feareth onely the eyes of men, and con
sidereth not that the eyes of the LORDE a
re clearer then the Sonne, beholdinge all y^e
wayes of men and the grounde of the depe,
and lokynge euen to mens hertes in secrete
places. The LORDE God knewe all thinges
or euer they were made, and after they be
brought to passe also he loketh vpon them
all. The same mā shalbe opely punyshed in
y^e stretes of y^e cite, and shalbe chased abrode
like a yonge hoise foale: and whan he thin
keth lest vpon it, he shalbetakē. Thus shal
he be put to shame of euery man, because he
wolde not vnderstonde the feare of the LOR
DE. And thus shal it go also wth euery wyse y^e
leaueth hir husbāde, & getteth enheretann
ce by a straunge mariage. First, she hath bene
vnfaithfull vnto the lawe of y^e whylest: Secō
dly, she hath forsaken hir owne husbāde:
Thirde, she hath played y^e whore in aduou
try, & gottē hir childre by another man. She
shalbe brought out of y^e cōgregaciō, and hir
childre shalbe loked vpō. Hir childre shal not
take rote: & as for frute, hir braunches shal bū
ge forth none. A shamefull reporte shal she
leauē behynde her, & hir dishonōr shal not be
put out. And they y^e remayne, shal knowe, y^e
there is nothinge better, thē y^e feare of God: &
y^e there is nothinge sweter, then to take hede
vnto the commaundmentes of the LORDE.
A greateshippe is it to folowe y^e LORDE,

D

Esa. 29. c

Leui. 20. b
Deut. 22. c

E
Exod. 20. c

Ecclesiasticus.

for longe life shalbe receaved of him.

The XXIII. Chapter.

Wisdom shall prayse himself, & be honoured in God, & reioyse in y myddest of his people: In the cōgregacions of the hyest shal she open hir mouth, & tryumphe in y beholdinge of his power: In y myddest of hir people shal she be exalted, & wondred at in the holy fulnesse: In the multitude of the chosen she shalbe commended, & amonge soch as be blessed she shalbe praysed, & shal saye: I am come out of the mouth of y hyest, first borne before all creatures. I caused y light & sayleth not, to aryse in the heauen, & covered all the earth as a cloude. My dwellinge is aboue in y heyth, & my seate is in the piler of the cloude. I myself alone haue gone rounde aboute the compasse of heauen, & pearced the grounde of y depe: I haue walked in the floudes of y see, & haue stonde in all landes: my demynion is in euery people and in euery nacion, & with my power haue I troden downe the hertes of all, both hye and lowe.

In all these thinges also I sought rest, & a dwellinge in some inheritaunce. So y creator of all thinges gaue me a commaundement: & he that made me, appoynted me a tabernacle, and saide vnto me: Let thy dwellinge be in Jacob, and thy inheritaunce in Israel, & rote thy self amonge my chosen. I was created from the begynninge and before the worlde, & shal not leaue of vnto the worlde to come. In the holy habitacion haue I serued before him, and so was I stablished in Sion. In y holy cite rested, I in like maner, & in Jerusalem was my power. I toke rote in an honourable people, enen in the porcion of y LORDE in his heretage, & kepte me in y fulnes of the sayntes. I am sett vp an hye like a Cedar vpo Libanus, & as a Cypers tre vpon the mount Hermon: I am exalted like a palme tre in Cadès, & as a rose plāte in Jericho: As a sayre olyue tre in the felde, & am exalted like as a plantayne tre by the water syde. I haue geuen a smell in the stretes, as y Cynamom and Balme, that hath so good a sauoure: yee a swete odoure haue I geuen, as it were Myre of the best.

I haue made my dwellinges to smell as it were of rosyn, Galbanum, of Clowes and Incense, & as Libanus whan it is not hewe downe, & mine odoure is as the pure Balme. As the Terebynte haue I stretched out my braunches, and my braunches are the braunches of honour and lounge sauoure. As y vyne haue I brought forth frute of a swete

The xxiiij. Chap. Ho. xlvij.

saouure, and my floures are y frute of hono and riches. I am the mother of bewtye, of loue, of feare, of knowlege & of holy hope. In me is all grace of life and truerh: In me is all hope of life and vertue. O come vnto me, all ye that be desyrous of me, and fyll youre selues with my frutes: for my spire is sweter then hony, & so is my inheritaunce more then the hony combe: the remembraunce of me endureth for euermore. They that eate me, shal haue the more hunger: and they that drynke me, shal thyrste the more. Who so herkeneth vnto me, shal not come to confucion: and they that worke in me, shal not offende. They that make me to be knowne, shal haue everlastinge life.

All these thinges are the boke of life, the couenaint of the hyest, and the knowlege of the truerh. Moses commaunded the lawe in the preceptes of righteousnes for an heretage vnto the house of Jacob, and comitted y promyses vnto Israel. Out of David his seruāt he ordered to raise vp a most mighty kinge, syttinge in the seate of honoure for euermore. This fylleth with wysdome like as the floude of phison, & as y floude of Tigris, whan the new frutes are a growinge.

This bringeth a plenteous vnderstandinge, like Euphrates: & fylleth it vp, as Jordane in the tyme of haruest. This maketh nured to breake forth as the light, & as the water Gihon in y haruest. The first hath not knowne her perfectly, nomore shal the last seke out y grounde of her. For hir thought is fuller the see, and hir counsell is profounder then the greate depe.

I wysdome haue cast out floudes. I am as a greate waterbroke out of y riuer. I am as the ryuer Donir, and as a water condyte am I come out of the garden of pleasure. I sayde: I wyl water the garden of my yonge plantes, and fyll the frute of my byth. So my waterbroke became excedinge greate, and my ryuer approached vnto the see. For I make doctryne to be vnto all mē as light as the sayre momynge, and I shall make it to be euer the clearer. (I will pearse thorow all the lower partes of the earth, I wyll loke vpon all soch as be a slepe, and lighten all the that put their trust in the LORDE.) I shal yet poure out doctrine, like as prophesy, and leaue it vnto soch as seke after wysdome, and their generacions shal I neuer sayle, vnto the holy everlastinge worlde. Beholde, how that I haue not laboured for my self only, but for all them y seke after y truerh.

The XXV. Chapter.

Ioh. 14. 2

Exo. 20. 2
and 24. 2

Psal. 131. 6
Act. 2. 4

Deut. 4. 2
and 29. 6

D
Iohu. 3. 6

Pro. 8. c

Exo. 31. 2

Psal. 131. b

Ioh 15. a

Ecclesi. 31. b

Ecclesiasticus.

The xxvi. Chap.

A Gen. 12. b
Rom. 12. 2 **T**hree thinges there are, & my spiete fauoureth, which be also a lawd before God and men: The vnyte of brethren, the loue of neighbours, and man & wyfe that agree well together.

Ecc. 4. 3 d **T**hree thinges there be which my soule hateth, and I utterly abhorre the life of them: A poore man that is proude. A rich mā that is a lyar, and an olde body that doteth and is vnchaste.

Gen. 18. b **I**f thou hast gathered nothinge in thy youth, what wilt thou fynde thē in thine age: O how pleasānt a thinge is it, whā gray headed men are discrete, & whan the elders can geue good counsell: O how cōly a thinge is wyfdome vnto aged men: yee vnderstonde and counsell is a glorious thinge. The crowne of olde men is to haue moch experience, & & feare of God is their worshippe.

B Ecc. 14. 2
and 19. c
Iaco. 3. 2 **T**here be ix. thinges, which I haue iudged in my hert to be happie, and the tenth wil I tell forth vnto men with my tonge. A man & whyle he lyueth, hath ioye of his childien, and seith & fall of his enemies. Well is him, that dwelleth with an houswife of vnderstondinge, and that hath not fallen with his tonge, and & hath not bene faine to serue soch as are vnmete for him. Wel is him, & fyndeth a faithfull frende: & wel is him, which talketh of wyfdome to an eare & heareth him. O how greate is he, & fyndeth wyfdome & knowlege: Yet is he not aboue him, that feareth the LORDE. The feare of God hath sett itself aboue all thinges. Blessed is & man, vnto whō it is graunted to haue the feare of God. Vnto whō shal he be lickened, & kepeth it fast: The feare of God is the begynnynge of his loue, and the begynnynge of faith is to cleue fast vnto it. The heuynes of the hert is all the punysshment, and the wickednes of a woman goeth aboue all. All punysshment & plage is nothinge in comparisō of the plage of the hert, euē so all wickednes is nothinge to the wickednes of a woman.

Pro. 31. c **C** **W**hat so ener happeneth vnto a man, is nothinge in comparisō of it, & his euell willers do vnto him: and all vengeaunce is nothinge to the vengeaunce of the enemye. There is not a more wicked heade then the heade of the serpent, and there is no wrath aboue & wrath of a woman. I wyl rather dwell with a lyon and dragon, then to kepe house with a wicked wyfe. The wickednesse of a woman chaungeth hir face, she shal moffell hir countenance as it were a Beer, & as a sack shal she shewe it amonge the neighbours. Hir husbāde is brought to shame amōge his negh

bours, & whā he heareth it, it maketh him to sighe. All wickednes is but litle to the wickednes of a woman, & porcion of the vngodly shal fall vpon her.

A Ecc. 4. 2. b
2. Reg. 11. 1
and 12. 2 **L**ike as to clymme vp a sondy waye is to & fete of the aged, euē so is a wise full of wordes to a still quyet man. Loke not to narrowly vpon the bewtye of a woman, lest thou be prouoked in desyre toward her. The wrath of a woman is dishonoure and greate confusio. If a woman gett the maffrie, then is she contrary to hir husbāde. A wicked wyfe maketh a sory hert, an heuy countenance and a deed wounde. Of the woman came & begynnynge of synne, and thorow her we all are deed. Geue thy water no passage, no not a litle, nether geue a wicked woman hir will. If she walke not after thy hande, she shall confounde the in the sight of thy enemies. Cut her of then from thy flesh, that she do not allwaye abuse the.

The XXVI. Chapter.

A Ecc. 4. 2. b **A**ppie is the man that hath a vertuous wyfe, for the nobre of his yeares shalbe dubble. An honest woman maketh hir husbāde a ioyfull man, & she shal fyll & yeares of his life in peace. A vertuous woman is a noble gift, which shalbe geuen for a good porcion vnto soch as feare God. Whether a man be rich or poore, he maye haue euer a mery hert, & a chearful countenance. There be three thinges & my hert feareth, and my face is afrayed of the fourth. Treason in a cite, a sedicious people, and noysome tonges, all these are heuyer then the death. But whan one is gelous ouer his wife, it bryngeth payne and sorowe vnto the hert: and a woman that telleth out all thinges, is a scourge of the tonge. Whan one hath an euell wife, it is euen as whan an vnlike pare of oxen must drawe together: he that getteth her, getteth a scorpion. A drunken woman is a greete plage, for she can not coner hir owne shame.

B Ecc. 4. 2. d **T**he whordome of a woman maye be knowne in the pryde of hir eyes and evelydlyddes. If thy daughter be not shamefast, holde her straitly, lest she abuse herself thorow ouermoch liberte. Bewarre of all the dishonesty of hir eyes, and maruell not yf she do agaynst the. Lik as one that goeth by the waye and is thyrstie, so shall she open hir mouth, and drynke of euery nexte water that she maye gett.

B Ecc. 4. 2. d **B**y enery hedge shal she syt her downe, & open hir quyer against euery arrowe. A louynge wyfe reioysseth hir husbāde, and sedeth

Ecclesiasticus.

his bones with hir wysdome. A woman of few wordes is a gift of God, and to a well nurtured mynde maye nothinge be compared.

C An honest and manerly woman is a gyfte above other gyses, and there is no waight to be compared, vnto a mynde that can rule it self. Like as the Sonne whan it aryseth, is an ornament in the hye heauen of **THE LORD**, so is a vertuous wife & bewtye of all hir house. Like as the cleare light is vpon **THE HOLY CANDLESTICK**, so is the bewtye of the face vpon an honest body. Like as the golde pilers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a constant mynde. Perpetuall are the foundacions that be laied vpon a whole stonye rocke, so are **THE** commaundementes of God vpon an holy woman.)

Gant. 3. d

D There be two thynges **THE** greue my hert, and in the thirde is a displeasure come vpon me. Whan an experte man of warre suffreth scarsenes and pouerte, Whan men of vnder stondinge and wysdome are not set by: And whan one departeth from righteousnes vnto synne. Who so doth soch, **THE LORD** hath prepared him vnto the swerde. There be two maner of thynges, which me thyncke to be herde and perylous. A marchaunt can not lightly kepe him from wronge, nether a tauerne himself from synne.

The XXVII. Chapter.

A Because of ponerte haue many one of fended: and he that seeketh to be riche, turneth his eyes asyde. Like as a nagle in the wall sticeth fast betwixte two stonnes, even so doth synne sticke betwixte **THE** buyer and the seller. If he holde him not diligently in **THE** feare of **THE LORD**, his house shall soone be ouerthrowne. Like as whan one sitteth, the fylthynges remayneth in the syue: So, remayneth there some vncleane thinge in the thought of man. The ouen proueth

Sap. 9. a
1. Pet. 1. b
Matt. 7. b

B the potters vessell, so doth tentacion of trouble trye righteous men. The tre of the felde is knowne by his frute, so is the thought of man here knowne by his wordes. Praise no man excepte thou haue harde him, for a man is knowne by his wordes. If thou folowest righteousness, thou shalt get her, and put her vpon **THE** as a fayre garment. (And thou shalt dwell with her, and she shall defende thee for ever, and in **THE** daye of knowlege thou shalt fynde stedfastnesse.) The byrdes resorte vnto their like, so doth the trueth turne vnto them that be occupied withall. The lyon way-

The xxvii. Chap. Ho. xlviiij.

teth for **THE** praye: so do the synnes lurke vpon the workes of wickednes. The talkinge of him that feareth God, is nothinge but wysdome: as for a foole, he chaungeth as **THE** Moone. If thou be amonge the vndiscrete, kepe thy worde to a conuenient tyme, but amonge soch as be wyse, speake on hardely. The talkinge of fooles is abhominacion, and their spoite is voluptuousnesse and mysuirtuete. Much swearynge maketh the hayre to stande vp, and to stryue with soch, stoppereth the eares.

Ro. 12. b
Col. 4. a

C
Eccli. 22. b

The stryfe of the proude is bloudsheddyng, & their blasphemynge is heavy to heare. Who so discouereth secretes, leseth his credence, and syndeth no frende after his will. Loue thy frende, and bynde thyself in faithfulness with him: but if thou bewrayest his secretes, thou shalt not get him agayne: For like as the man is that destroyeth his enemye so is he also that dealeth falsly in the friendship of his neghboure.

Eccli. 19. b
and 22. d

Like as one that letteth a byrde go out of his honde, can not take her agayne: Euen so thou, if thou geue ouer thy frende, thou canst not get him agayne: For thou canst not come by him, for he is to farre of. He is vnto thee as a Roo escaped out of the snare, for his soule is wounded. As for woundes, they maye be bounde vp agayne, and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende, there is no more hope to be had vnto him.

D

He that wynteth with the eyes, imagyneth some euell, and no man shal take him from it. Whan thou art present, he shal hyllie commend and prayse thy wordes: but as the last he shall turne his tayle, and flauder thy sayenge. Many thynges haue **THE** hated, but nothinge so euell, for **THE LORD** himself also abhorreth soch one.

Pro. 10. b

Who so casteth a stone an hye, it shal fall vpon his owne heade: and he that smyteth with gyle, woundeth himself. Who so diggeth a pytt, shal fall therein: and he that layeth a snare, shal be taken in it himself. Who so geueth a wicked noysome counsell, it shal come vpon himself, and he shall not knowe from whence. The proude blasphemie and are scornefull, but vengeance lurketh for them as a lyon. They that reioyse at the fall of **THE** righteous, shal be taken in **THE** snare, anguyshe of hert shall consume them before they dye. Anger and rigorousnes are two abhominable thynges, and **THE** vngodly hath them both vpon him.

E
Exo. 21. b

Hell. 7. b
Psalm. 7. b
Pro. 26. c
Eccli. 10. a

The XXVIII. Chapter.

Ecclesiasticus.

The xxix. Chap.

Deut. 32. c
Rom. 12. c
Mat. 5. b
6. b. 18. b

A That seeketh vengeance, shall fynde vengeance of the LORDE, which shall surely kepe him his synnes. Forgeue thy neyghboure the hurte that he hath done the, and so shall thy synnes be forguen the also, whan thou prayest. A man that beareth hatred agaynst another, how darre he desyre forgivenesse of God? He that sheweth no mercy to a mā which is like himself, how darre he aske forgivenesse of his synnes? If he that is but flesh, beareth hatred and keepeth it, who wyl increate for his synnes? Remember the ende, & let enemye passe, which seeketh death and destruccion, and abyde thou in thy commaundementes. Remember thy commaundement, so shalt thou not be rigorous ouer thy neyghboure. Thynte vpon the couenaut of thyne, and forgeue thy neyghbours ignorance. Bewarre of strife, and thou shalt make thy synnes fewer. For an angrie man kindleth variaunce, and the vngodly disquieteth frendes, and putteth discorde amonge them that be at peace. The more wodd there is, the more vehement is the fyre: and the mightier the men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

Eccli. 9. a

Pro. 16. c

C An haistie brawlinge kindleth a fyre, and an haistie strife sheddeth bloude. If thou blowe the sparke, it shall burne: If thou spytt vpon it, it shall go forth, and both these go out of thy mouth. The slanderer and dubble tongued is cursed, for many one that be frendes setteth he at variaunce. The thirde tonge hath disquieted many one, and dryuen them from one londe to another. Stronge citie hath it broken downe, and ouerthrowne the houses of greates men. The thirde tonge hath cast out many an honest woman, and robbed them of their labours. Who so, harkeneth vnto such, shall neuer fynde rest, and neuer dwell safely. The stroke of a rod maketh yedders, but the stroke of the tonge smyteth the bones in sunder. There be many that haue perished with the swerde, but many more thow the tonge.

Eccli. 31. d

D Wel is him that is kepte fro an euell tonge, & commeth not in anger therof: which draweth not the yock of such, and is not bound in the bondes of it. For the yock therof is of yron, and a bonde of it of stele. The death therof is a very euell death: hell were better for one, then such a tonge. But the fyre of it maye not oppresse them that feare God, and if flamme therof maye not burne the. Soch as forsake the LORDE, shall fall therein: and it shall burne them, and no man shall be able to quench it. It shall fall vpon the as a leye,

and deuoure them as a leparde. Thou heigest thy goodes wth thornes: why doest thou not rather make doies and barres for thy mouth? Thou weiest thy golde and syluer: why doest thou not weye thy wordes also vpon the balunche? Bewarre, that thou slyde not in thy tonge, and so fall before thine enemyes, that laye wayte for the.

The XXIX. Chapter.

Who so wil shewe mercy, let him lende vnto his neyghboure: and he that is able, let him kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, and paye thou thy neyghboure agayne in due season. Kepe thy worde, & deale faithfully with him, & thou shalt allwaye fynde the thinge that is necessary for the. There haue bene many, that whan a thinge was lent them, rekened it to be founde: and made them trauaile and laboure, that had helped them. Whyle they receaue any thinge, they kysse the handes of such as geue them, and for their neyghbours good they humble their voyce. But whan they shulde paye agayne they kepe it back, and geue euell wordes, and make many excuses by reason of the tyme: & though he be able, yet geueth he scarce the half agayne, and rekeneth the other to be founde. And yf he witholde not his moneye, yet hath he an enemye of him, and that vnderferued.

Deut. 15. a
Luc. 6. d

He payeth him with cursinge and rebuke and geueth him euell wordes for his good dede. There be many one which are not glad for to lende, not because of euell, but they feare to lese the thinge that they lende. Yet haue thou pacience with the symple, and withhold not mercy from him. Helpe the poore for the commaundementes sake, and let him not go emptye from the because of his necessity. Lese thy money for thy brother and neyghbours sake, and burye it not vnder a stone, wher it rusteth and corrupeth. Gather thy treasure after the commaundement of thyne, and so shall it bringe the more profit the golde. Laye vp the allmes in the hande of the poore, and it shall kepe the from all euell. (A mans allmes is as a purse with him, and shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryse, & paye enery man his rewarde vpon his heade. It shall fight for the agaynst thine enemyes, better then the shyld of a giaunte, or speare of the mightie.

Math. 6. c
Luc. 12. d
1. Tim. 6. 1

Dan. 4. d
Luc. 11. d
Act. 10. a
Tob. 4. b

A good honest mā is suertye for his neyghboure, but a wicked personne letteth him come to shame. Forget not the frendshipe of

Ecclesiasticus.

The xxxi. Chap. Fo. xlix.

thy suertye, for he hath geue his soule for y. The vngodly despyseth y good dede of his suertye, z the vntankfull and ignorant lea ueth his suertie in daunger. (Some man pro myseth for his neghbour: z whan he hath lost his honesty, he shal forsake him.) Suertishipe hath destroyed many a ryche man, z remoued them as the wawes in y see. Myghtie people hath it dryuen awaye, and caused the to wandrie in straunge countrees. An vngodly man transgressynge the commaundement of the LORDE, shal fall in to an euell suertishipe: and though he force himself to get out, yet shal he fall in to iudgment. Helpe thy neghbour out after thy power, and bewarre, ythou thy self fall not in soch dett. The chese thinge that kepeth in the life, is water and bried, clothinge and lodginge, to couer the shame.

Eccli. 39. c

B Better is it to haue a poore lynyng in a mans owne house, the delicate fayre amoge the straunge. Be it litle or moch ythou hast, holde the contēt withall (z thou shalt not be blamed as a vagabounder) for a myserable life is it, to go from house to house: and where a mā is fremde, he darre not opē his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthy, z heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table (for thy self) and fede me also of that thou hast. Awaye thou straunger (so, that he regardeth his honoure nomore) my brother commeth in to my house, z so he telleth him the necessite of his house. These thinges are heuy to a man that hath vnder standinge: namely, the forbyddinge of y house, z that the leder casteth him in the teth.

The XXX. Chapter.

Pro. 13. c
and. 21. b

Deut. 5. a

Who so loueth his childe, holdeth him still vnder correccion, that he maye haue ioye of him afterwarde (and that he grope not after his neghbours dores.) He y teacheth his sonne, shall haue ioye in him, z nede not be ashamed of him amoge his aquantañce. Who so enfourmed z teacheth his sonne, greueth y enemye, and before his frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is like him. In his life he sawe him, z had ioye in him, z was not sorry in his death, (nether was he ashamed before y enemyes.) For he left behinde him an auenger agaynst his enemyes, and a good doer vnto the frendes. For the life of childre he shal binde the woundes together, and his

hert is greued at euery crye. An vntamed horse wylbe harde, and a wanton childe wyl be wylfull. Yf thou brynge vp thy sonne delicatly, he shal make y a frayed: and yf thou playe with him, he shal brynge the to heuynes. Laugh not with him, lest thou wepe w him also, and lest thy teth be sett on edge at the last.

Geeue him not liberte in his youth, z excuse not his foly. Bow downe his neck whyle he is yonge, bytt him vpon the sydes whyle he is yet but a childe, lest he waxe stubburne, z geue no more force of y (and so shalt thou haue heuynes of soule.) Teach thy childe, z be diligēt therin, lest it be to thy shame. Better is the poore heyng whole z stronge, the a man to be riche, z not to haue his health. Health and welfare is aboue all golde, and an whole body aboue all treasure. There is no riches aboue a sounde body, z no ioye aboue the ioye of the hert. Death is better then a wretched life, or contynuall sicknes. The good thinges y are put in a close mouth, are like as whan meate is layed vpon y graue.

B
Eccli. 7. c

What good doth the offeringe vnto an Idoll? For he can nether eate, taist ner smell. Lue so is it also with the riche, whom God maketh seke: he seith it with his eyes, z gro- neth therafter, and is euen as a gelded man, that lyeth with a vyrgin and sygheth. Geue not ouer thy mynde in to heuynes, z vexe not thy self in thine owne counsell. The ioye z chearfulness of the hert is the life of man, and a mans gladnes is the prolonginge of his dayes. Loue thine owne soule, and comforte thine hert: as for sorow and heuynes, dryue it farre from y, for heuynes hath slay ne many a man, and bryngeth no profit. Zele and anger shorten the dayes of the life: carefulness and sorow brynge age before the tyme. Vnto a mery hert euery thinge hath a good taist, that he eateth.

C
Bel. a

Pro. 12. d
15. b. 17. d
Eccli. 39. c
Pro. 14. d

a. cor. 7. b

The XXXI. Chapter.

Rauayle and carefulness for riches taketh awaye the slepe, and maketh the flesh to cōsume. Whan one lyeth and taketh care, he waketh euer vp, like as greate sicknes breaketh the slepe. The rich hath greate labo^r in gatheringe his riches together, and then with the pleasure of his riches he taketh his rest z is refreshed. But who so labourerth and prospererth not, he is poore: and though he leaue of, yet is he a begger. He that loneth riches, shall not be iustified: and who so foloweth corrupciō, shal haue ynough therof. Many one are come in greate myffortune by the reason of golde, z

a
1. tim. 5. b

Eccli. 9. a

Ecclesiasticus.

The xxxij. Chap.

haue founde their destruccio before them. It is a tre of fallynge vnto them that offie it vp, and all soch as be foolish fall therin. Blessed is the rich, which is founde without blemish, and hath not gone after goide, ner hoped in money and treasures. Where is the re soch one? and we shal commende him, and cali him blessed, for greate thinges doth he amonge his people. Who so is tryed, & founde perfecte in soch thinges, shalbe commended and praised. Who might offende, & hath not offended? Who coude do euell, and hath not done it? Therfore shal his good be stablished, and the whole congregacion shal declare his allmeses. If thou sytt at a greate mans table, open not thy mouth wyde vpon it, and make not many wordes. Remembre, that an euell eye is a shrew.

B What thinge created is worse then a wicked eye? therfore wepeth it before euery mā's face. Laye not thine hand vpon euery thinge that thine eye seyth, and sirue not with him in the dyshe. Ponder by thy self what thy neghbour wolde sayne haue, & be discrete in euery poynte. Eate the thinge that is set before the, manerly, as it becommeth a man: and eate not to moch, lest thou be abhorred. Leauethou of first of all because of nuncoure, lest thou be he whom no man maye satisfie, which maye turne to thy decaye. Whā thou syttest amonge many men, reach not thine hāde out first of all. O how well content is a wyse man w a litle wyne? so if in slepe thou shalt not be seke therof ner fele eny payne. A swete wholsome slepe shal soch one haue, and fele no inuarde grese. He ryseth vp by tymes in if moynynge, and is well at ease in him self. But an vsaciabie eater slepeth vnquyetly, and hath ache and payne of the body. If thou felest that thou hast eaten to moch, aryse, go thy waye, cast it of thy stomack, and take thy rest.

C My sonne, heare me, and despise me not: and at the last thou shalt fynde as I haue tolde the. In all thy workes be diligent and quicke, so shal there no sicknes happen vnto the. Who so is liberall in dealynge out his meate, many men shall blesse him and prayse him with their lippes: and the same is a sure token of his loue and faithfulness. But he if is vsaichfull in meate, the whole cite shall complayne of him: and that is a sure experience of his infidelite and wickednes. Be not thou a wine bebbler, for wyne hath destroyed many a man. The fyre proueth if hard yron, euen so doth wyne proue the hertes of the proude, whan they be droncken.

Wyne sorbely droncken, quykeneeth the life of mā. If thou drynckest it measurably, thou shalt be temperate. What life is it, if maye contynue without wyne? Wyne was made from the begynnynge to make men glad (and not for dronkenness) Wyne measurably dronke is a reioysynge of the soule and body. But yf it be dronken with excesse, it maketh bytternes and sorowe vnto the mynde. Dronkenes fylleth the mynde of the foolish with shame and ruyne, mynsheth the strength, and maketh woundes. Rebuke not thy neghbour at if wyne, and despise him not in his mynth. Geue him no despytefull wordes, and preasse not vpon him with contrary sayenges.

The XXXII. Chapter.

If thou be made a ruler, proude not thy self therin, but be thou as one of the people. Take diligent care for them, and loke well therto: and whan thou hast done all thy dewtye, syt the downe, that thou mayest be mery with them, and receaue a crowne of honoure. Talke wysely & honestly, for wysdome becommeth the right well. Synder not musyck. Speake not, where there is no audience: and poure not forth wysdome out of tyme, at an importunyte. Lik as the Carbuncle stone shyneth, that is set in golde, so doth a songe garnysh the wyne feast: and as if Smaragde that is set in golde, so is the swetnes of Musyck by if mynth of wyne.

Thou yongema, speake that becommeth the, & that is profitable, and yet scarce whan thou art twyce aye. Comprehende moch with few wordes. In many thinges be as one that is ignorant, geue eare, and holde thy tongue withall. If thou be amonge men of hyer auctorite, desyre not to compare thy self vnto them: and whā an elder speaketh, make not thou many wordes therin. Before the thonder goeth lightenyng, and before nuncoure and shamefastnesse goeth loue and fauoure. Stode vp by tymes, and be not the last: but get the home soone, & there take thy pastyme, & do what thou wilt: so if thou do no euell, and desyre no mā. But for all thinges geue thanks, vnto him that hath made the, and replemished the with his goodes.

Who so feareth the LORDE, wyl receaue his doctryne: and they that get them to him by tymes, shall fynde grace. He that seketh the lawe, shall be fylled withall: As for him if is but fayned, he wyl be offended therat. They that feare the LORDE, shal fynde the iudgment, & their righteousnes shal be kynd

D
Psal. 103. b
Pro. 31. a
1. Tim. 5. c

Eccli. 20. a

X
Deut. 17. d
Rom. 12. b

Eccli. 3. a
Eccli. 20. a

C

Ecclesiasticus.

led as a light. An vngodly man will not be reformed, but can helpe him self with the example of other in his purpose. A man of vnderstandinge despyseth no good counsell: but a wylde and proude body hath no feare. My sonne, do nothinge without aduysment, so shal it not repete the after & dede. Go not in the waye where thou mayest fall, ner where thou mayest stumbe against the stone. Geue not & self in to a laborious slypery waye, and bewarre of thine owne children. In all thy workes put thy trust in God from thy whole hert, for that is the keepinge of the commaundementes. Who so beleueth Gods worde, taketh hede to the commaundementes: & he that putteth his trust in & LORDE, shal wante nothinge.

The XXXIII. Chapter.

A Here shall no euell happen vnto him that feareth God: but whan he is in tentacion, the LORDE shall deliuer him. A wyse man hateth not & lawe, but an hypocrite is as a shyp in a raginge water. A man of vnderstandinge geueth credence vnto the lawe of God, and & lawe is faithfull vnto him. Be sure of the matter, then talke therof: Be first wel instructe, the maieest thou geue answer. The hert of & foolish is like a cart whele, and his thoughtes renne aboute like the a fell tre. Like as a wylde horse that neyeth vnder every one & sytteth vpon him, so is it with a scomesfull frende. Why doth one daie excell another, seynge all the dayes of the yeare come of the Sonne: The wysdome of the LORDE hath so parted them a sunder, and so hath he ordered the tymes and solempne feastes. Some of them hath he cholen and halowed before other dayes. And all men are made of the grounde, & out of the earth of Adam.

B In the multitude of science hath & LORDE sundered them, and made their wayes of dyuerse fashions. Some of them hath he blessed, made moch of them, halowed them, & claymed them to himself. But some of the hath he cursed, brought the lowe, & put the out of their estate. Like as & claye is in the potters hande, & all the ordrynge therof at his pleasure: so are men also in the hande of him & made the, so that he maye geue them as it liketh him best. A gaynst euell is good, and a gaynst death is life: so is the vngodly a gaynst soch as feare God. Beholde thus all the workes of the hyst, & there are euere two a gaynst two, and one set a gaynst another. I am awaked vp last of all, as one that gathereth after in harvest. In the gistes of

Rom. 9. c

Some
reade:
two a
gaynst
one.

The xxxiii. Chap. Ho. l.

God and in his blessinge I am increased, & haue fylled my wyne presse, like a grape gatherer. Beholde; how I haue not laboured onely for my self, but for all soch as loue nurture and wysdome. Ecclesiasticus. 24. d

Heare me O ye greate men of the people, & harken to yo eares ye rulers of & congregation. Geue not & sonne & wyse, & brother & frende power ouer the, whyle thou lyuest: & geue not awaye thy substance and good to another, lest it repent the, & thou be fayne to begg therfore thy self. As longe as thou lyuest & hast bieth, let no man chaunge the: for better it is thy children to praye the, then & thou shuldest be fayne to loke in their handes. In all thy workes be excellent, that thy honoure be neuer stained. At the tyme whan thou shalt ende thy dayes, and synish thy life, distribute thine inheritaunce. The fodder, the whyppe, and the burden belongeth vnto the Ass: Meate, correccion, and worke vnto the seruaunt.

If thou set thy seruaunt to labour, thou shalt synde rest. But ys thou let him go ydel, he shal seke libertye. The yock & & whyppe bowe downe the neck, but tame thou thy euell seruaunt with bodes & correccion. Send him to labour, that he go not yole: for Idylnesse bryngeth moch euell. Set him to worke, for that belongeth vnto him and becometh him well. If he be not obedient, bynde his fete: but do not to moch vnto him in anye wyse, & without discrecion do nothinge. If thou haue a (faithfull) seruaunt, let him be vnto the as thine owne soule, for in blowe hast thou gotten him. If thou haue a seruaunt, holde him as thy self, for thou hast neede of him as of thy self. If thou intreatest him euell, and kepest him harde, and makest him to be proude, and to renne awaye from & thou canst not tell, what waye thou shalt seke him. Ecclesi. 7. c

The XXXIII. Chapter.

A wyse people begyle them selues to vayne and disceatfull hope, and foolles trust in dreames. Who so regardeth dreames, is like him that wil take holde of a shadowe, and folowe after the wynde: Euen so is it with the appearinges of dreames. Before the face is the licknes of a face. Who can be clenfed of & vncleane: Or what treuth can be spoken of a lyar? Soyth sayenge, witchcraft, sorcery and dreaminge is but vanyte: like as whan a womā trauayleth to chylde, and hath many fantasies in hir herte. Where as sech visions come not of God, set not thine herte vpon them: for dreames

Ecclesiasticus.

The xxxv. Chap.

haue disceaued many a mā, and they sayled,
that put their truste therin.

B The lawe shalbe fulfilled without lyes, &
wyſdome is sufficient to a faithfull mouth.
A wyſe man ſh is well instructe, vnderſton-
deth moche: & he ſh hath good experiēce,
can talke of wyſdome. He ſh hath no experiē-
ce, knoweth litle: & he ſh erreth, cauſeth moche
wickednes. Whan I was yet in erreure, I
lerned moche also: yee I was ſo lerned, that I
coude not expreſſe it all, and came oft in pa-
rell of death therouer, tyll I was deliuered
from it. Now I ſe, that they which feare
God, haue the right ſpīte: for their hope ſtō-
deth in him, that can helpe thē. Who ſo fea-
reth the LORDE, ſtōdeth in awe of no man,
and is not aſrayed, for the LORDE is his ho-
pe and comforte.

C Blessed is the ſoule of him ſh feareth the
LORDE: In whō putteth he his truſt: who
is his ſtrēgth. For the eyes of the LORDE
haue reſpecte vnto them, that lone him. He
is their mightie proteccion, & ſtrōge groun-
de: A defence for the heate, a refuge for the
hote noone daye, a ſucore for ſtomblyng, &
an helpe for ſallyng. He ſetteth vp the ſou-
le, and lighteneth ſh eyes: He geueth health
life, and bleſſyng. He that geueth an offerin-
ge of vnrighteous good, his offeryng is re-
fuſed: and the ſcornfull dealynges of the vn-
righteous pleaſe not God. God hath no de-
lyte in the offerynges of ſh vngodly, nether
maye ſh be reconcyled in the multitude
of oblacons. Who ſo bryngeth an offeryng
out of ſh goodes of ſh poore, doth euē as
one ſh ſylleth ſh ſonne before ſh fathers eyes.

Pro. 15. 2

Deu. 24. c
Eccli. 7. c

Nu. 19. b

Pro. 25. b
2. Pet. 2. b

D The bled of the nedefull is the life of the
poore: he ſh defraudeth him therof, is a man,
of bloude. Who ſo robbeth his neghbō of
his luyng, doth as greate ſynne as though
he ſlew him to death. He that defraudeth ſh
laborer of his hyre, is a bloude ſhedder. Whā
one buyldeth, and another breaketh downe,
what profit haue they then but labour? Whan
one prayeth, & another curſeth, whoſe
voyce wyl the LORDE heare? He that
waſheth himſelf becauſe of a deed body, &
then toucheth the deed agayne, what doth
his waſſhyng? So is it with a man that
faſteth for his ſynnes, and doth them agay-
ne: who wil heare his prayer? O: what doth
his faſtyng helpe him?

The XXXV. Chapter.

A **W**ho ſo kepeth the lawe, bryngeth of
ferynges ynough. He that holdeth
faſt the commaundement, offreth
the right health offryng. He ſh is thankſul

Iere. 7. c

& recompenseth, offreth ſyne floure. Who ſo
is mercifull & geueth allmes, ſh is the right
thank offryng. God hath pleaſure, whā one
departeth frō ſynne: & to forſake vnrighte-
ouſnes recōcileth vs to him. Thou ſhalt not
appeare emptye before ſh LORDE, for all ſoch
is done becauſe of ſh cōmaundemēt. The of-
feryng of ſh righteous maketh ſh aulter fatt,
& a ſwete ſmell is it before ſh h̄yeſt. The of-
fryng of the righteous is acceptable vnto
God, & ſhal neuer be forgottē. Geue God his
honō with a chearfull eye, & kepe not backe
the firſtlynges of ſh handes. In all thy gifynges
ſhew a mery countenaunce, & hale we thy ti-
thes vnto God w̄ gladnes. Geue vnto God,
acordinge as he hath enriched & prospered
the: & loke what thine hande is able, ſh geue
w̄ a chearfull eye: for the LORDE recompen-
seth, & geueth ſh ſeuē tymes as moche agayne.

Heb. 11. c
Phil. 4. c

Exo. 24. c

Gen. 4. 2

2. Cor. 9. b

Tobi. 4. b

Geue no vnrighteous gifynges, for ſoch wil
not be receaue. Bewarre of wrongeous offe-
rynges, for ſh LORDE is a righteous iudge, &
regardeth no mans perſonne: He accepteth
not the perſonne of the poore, but he heareth
ſh prayer of ſh oppreſſed. He deſpyſeth not ſh
deſyre of ſh fatherles, ner ſh wyddow, whan
ſhe poureth out hir prayer before him. Doth
not God ſe ſh teares, ſh renne downe ſh cheekes
of the wyddow? O: heareth he not the com-
playnte, ouer ſoch as make her to wepe? Who
ſo ſerueth God after his pleaſure, ſhalbe ac-
cepted, & his prayer reacheth vnto the clou-
des. The prayer of him ſh humbleth himſelf,
goeth thorow ſh cloudes, tyll ſhe come nye.
She wyl not be comforted, ner go hir waye,
tyll ſh h̄yeſt God haue reſpecte vnto her, ge-
ue true ſentēce, & perſourme ſh iudgmēt. And
ſh LORDE wil not be ſlack in cōmyng, ner ta-
ry longe: tyll he haue ſmyttē in ſonder ſh bac-
kes of ſh vnmerecyfull, & auenged himſelf of
ſh heithen: tyll he haue takē awaye ſh multi-
tude of ſh cruell, & brokē the cepter of the vn-
righteous: tyll he geue every man after his
woikes, & rewardethem as they haue deſer-
ued: tyll he haue deliuered his people, mayn-
tened their cauſe, & reioyſed them in his mer-
cy. O how ſayre a thinge is mercy, in the ty-
me of anguiſh & trouble? It is like a cloude
of rayne, ſh cōmeth in ſh tyme of a drouth.

B

Deut. 10. d

Iudith. 4. b
Exo. 3. b

Tren. 3. d
Acto. 10. 2

C

The XXXVI. Chapter.

Gue mercy vpon vs O LORDE, thou
God of all thinges. Haue reſpecte vn-
to vs (ſhew vs the light of thy mer-
cies, & ſende ſh feare amōge ſh heithen & ſtrañ-
gers, which ſeke not after the: ſh they maye
knowe, how ſh there is no God but thou, and
ſh they maye ſhew thy wonderous woikes.)

Lift vp thine hande ouer the outlādish Zei then, & they maye lerne to knowe thy might & power. Like as thou art halowed in vs be fore them, so brynge to passe, & thou mayest be magnified also in them before vs: & they maye knowe the, like as we knowe the. For there is none other God, but onely thou O LORDE. Renue the tokens, & chaunge the wonderous workes. Shewe thine hāde and thy right arme gloriously. Rayse thy indig nacion, & poure out thy wiath. Take awaye the aduersary, & smyte the enemye. Make & tyme shorte, remembre thy couenaunt, that & wonderous workes maye be prayesed. Let the wiath of the syre consume them, that ly ue so careles: and let them perissh, that do & people hurte. Smyte in sonder the heade of the prynces, that be oure enemies, and saye: there is none other but we.

B Gather all & trybes of Jacob together a gain, & they maie knowe, how & there is none other God but onely thou, & they maie shew thy wonderous workes, and be thy peo ple & heretage, like as from the begynninge. **Exo. 4. f** O LORDE haue mercy vpon the people & hath & name, & vpo Israel, whom thou hast licened to a first borne sonne. O be merciful vnto Ierusalē the cite of thy Sanctuary, & cite of thy rest. **1. Par. 6. g** Syll Sion with thy vnspea ke able vertues, & & people w thy glory. Ge ue wytnes vnto & creature, whom thou may dest from the begynnyng, and rayse vp the prophecies & haue bene shewed in thy name. Rewarde them & wayte for the, & thy pro phetes maye be founde faithfull. O LORDE heare the prayer of thy seruantes, acordin ge to & blessinge of Aaron ouer thy people: **Num. 6. d** that all they which dwell vpon earth, maye knowe, that thou art the LORDE the eter nall God, which is from everlastinge.

C The bely deuoureth all meates, yet is one meate better then another. Like as the ton ge taisteth venyson, so doth an hert of vn derstandinge marck false wordes. A frowar de hert geueth heynnes, but a man of expe rience listeth him vp agayne. The woman receaueth every man, yet is one daughter bet ter then another. A fayre wise reioysseth hir husbāde, and a man loueth nothinge bet ter. **1. Cor. 2. b** If she be lounge & vertuous withall, then is not hir husbāde like other men. Ze that hath gotten a vertuous woman, hath a goodly possession: she is vnto him an helpe and piler wher vpon he resteth. Where no hedge is, there the goodes are spoyled: and where no houswife is, there & frēdles mour neth. Like as there is no credence geuen to

a robber, & goeth from one cite to another: So is not & man beleued, that hath no nest, and must turne in, where he maye abyde in the night.

The XXXVII. Chapter.

Very frende sayeth: I wil be frendly vnto him also. But there is some fren de, which is onely a frende in name. Remayneth there not heynnes vnto death, whan a companyon and frende is turned to an enemye? O most wicked presumption: fro whence art thou spionge vp, to couer the earth with falsede & disceate? There is some companyon, which in prosperite reioysseth with his frēde: but in the tyme of trouble, he taketh parte agaynst him. There is some cō panyon, that mourneth with his frende for the bely sake: but whan trouble commeth, he taketh holde of the shyld. Forget not thy frende in thy mynde, & thynke vpon him in & riches. **Eccli. 6. b** Euery counseller bryngeth forth his counsell: neuertheles there is some, & coun celeth but for his owne profit. Bewarre of & counseller, & be aduysed afore wherto thou wilt vse him, for he wil geue counsell for him self. **Eccli. 1. c** Lest he cast the lott vpon the, & saye vn to the: Thy waye and purpose is good, and a sterwarde he stande agaynst the, and loke what shal become of the. **and 9. c**

Are no counsell at him, & suspecteth & for an enemye, & hyde & counsell from soch as ha te &. Are no counsell at a woman, cōcernyn ge & thinges & she logeth forner at a fear ful & faynhearted body, in matters of warre: or at a marchaunt, how deare he wil cheape thy wares towarde his: or at a byer, of sel lynge: Or at an enuyous man, of thankes geuyng: Or at the vnnmercifull, of lounge kindnes: Or at & slouthfull, of workinge: Or at an hyrelynge which hath no house, of pro fit or wealth. (An ydle body wolde not glad ly heare speake of moch labō.) Take no soch folkes to counsell, but be diligēt to seke coun cel at a vertuous man, & feareth God, soch one as thou knowest to be a keeper of & cōmū demētes, which hath a minde after thine ow ne minde, & is sory for & whā thou stōblest.

And holde thy counsell fast in thine hert: **C** for there is no man more faithfull to kepe it, then thou thy self. For a mā's mynde is som tyme more disposed to tell out, then seven watchmen that sytt aboue in an hye place lokynge aboute them. And aboue all this praye the Zyeft, that he wil lede thy waye in faithfulness & truethe. Before all thy workes are counsell first: and or ener thou doest eny thinge, be well aduysed. There be foure thin

Ecclesiasticus.

The xxxviii. Chap.

ges that declare a chaunged hert, wherout there springeth euell & good, death & life, & a masterfull tonge that bableth much. Some man is apte and well instructe in many thinges, and yet very vnprofitable vnto himself. Some man there is, that can geue wyse and prudent counsell, and yet is he hated, & continueth a begger: for that grace is not geue him of God, to be accepted. Another is robbed of all wisdom, yet is he wise vnto himself, and the frute of vnderstondinge is faithfull in his mouth.

D A wyse man maketh his people wyse, & yf frutes of his wisdom fayle not. A wyse man shal be plectiously blessed of God: & all they that se him, shal speake good of him. The life of man stonderth in yf nobie of the dayes, but the dayes of Israel are innumerable. A wyse man shal cpeyne faithfulness & credence amonge his people, & his name shalbe perpetuall. My sonne, proue thy soule in thy life: & yf thou se eny euell thinge, geue it not vnto her. For all thinges are not profitable for all men, nether hath euery soule pleasure in euery thinge. Be not greedy in euery eatynge, and be not to haistye vpon all meates. For excesse of meates bryngeth sikenes, and glory cometh at the last to an vmeasurable heate. Thorow glory haue many one perished: but he that dyeteth him self temperatly, prolongeth his life.

The XXXVIII. Chapter.

A Honour the phisician: honoure him because of necessite. God hath created him: for of the best commeth me decaye, and he shal receaue giftes of the kynge. The wisdom of the phisician bryngeth him to greate worship, & in the sight of the greate men of this worlde, he shalbe honorably taken. The LORDE hath created me decaye of the earth, and he that is wyse, wyl not abhoire it. Was not yf bytter water made swete with a tre: & that men might lerne to knowe the vertue therof. The LORDE hath geuen men wisdom & vnderstondinge, yf he might be honoured in his wondrous workes. With soch doth he heale men, & taketh awaye their paynes: Of soch doth the Apotecary make a confection, yet can no man persourme all his workes. For of yf LORDE cometh prosperous wealth euer all yf earth.

B My sonne, despyse not this in thy sickness: but praye vnto the LORDE, & he shal make the whole. Leane of flem synne, & ordie thy handes a right: close thine hert from all wickednes. Geue a swete sauoured offrynge, & yf

fyne floure for a token of remembraunce: make the offrynge sate, as one that geueth the first frutes, & geue rowme to the phisician. For yf LORDE hath created him: let him not go from the, for thou hast nede of him. The houre maye come, yf the sette maye be helped thorow them, whan they praye vnto yf LORDE, yf he maie recover, & get health to lyue longer. He that synneth before his maker, shal fall in to the handes of the phisician.

My sonne, brynge forth thy teares ouer the deed: and begynne to mourne, as yf thou haddest suffred greate harme thy self: & the couer his body after a conuenient maner, & despyse not his buryall. Enforce thy self to wepe, & prouoke thy self to mourne, & make lamentacion expediently, and yf a daye or two, lest thou be euell spoken of: & then comforte thy self because of the heuynes. For of heuynes cometh death, the heuynes of yf hert breaketh strength. Heuynes and pouerte greuethe the hert in tentacion & offence. Take no heuynes to hert, dryue it awaye, and remember the last thinges. Forget it not, for there is no turnynge agayne. Thou shalt do him no good, but hurte thy self. Remember his iudgment, thine also shalbe likewyse: vnto me yesterdaye, vnto the to daye. Let the remembrance of the deed cease in his rest, and comforte thy self agayne ouer him, seynge his sperte is departed from him.

D The wisdom of the scribe is at conuenient tyme of rest: & he yf ceaseth from exercise & labo, shalbe wyse. He that holdeth yf plough, & hath pleasure in proddynge & dryuynge yf oxen, & goeth aboute w soch workes, he can speake of oxen. He setteth his hert to make forowes, & is diligent to geue yf kyne fodder. So is euery carpenter also & worke master, that laboureth still night & daye: he carueth, graueth & cutteth out, & his desyre is in sondrye conynge thinges, and his hert ymagineth, how he maye conyngly cast an ymage, his diligence also & watchinge perfourmeth the worke. The yronsmith in like maner bydeth by his stythie, & doth his diligence to labour the yron. The vapoure of the fyre brenneth his flesh, and he must fight with the heate of the fowace. The noyse of the hammer soundeth euer in his eares, and his eyes loke still vpon the thinge yf he maketh. He hath set his minde there vpon, that he wyll make out his worke, and therfore he watcheth, how he maie set it out, and brynge it to an ende.

So doth the potter sit by his worke, he turneth yf whele aboute with his set, he is

B
Eccli. 33. c

1. Thes. 4. b

Pro. 12. d
and 17. d
Eccli. 30. c

2. Re. 12. e

Exo. 15. d
4. Re. 4. c

Esa. 38. a
2. Par. 16. c

diligent & carefull in all his doynges, & his labour and worke is without nombre. He fashioneth the claye with his arme, and wth his fete he tēpereth it. His hert ymagineth how he maye make it pleasaunt, & his diligence is to clense the ouen. All these hope in their hādes, & euery one thynketh to be conyng in his worke. Without these maye not the cities be manteyned, inhabited ner occupied: yet come they not hye in the congregacion: they vnderstande not the couenaunt of y^e lawe: they can not declare equitye & iudgment: they can not synde out the darck sentēces: but thorow them shal the creature of y^e worlde be manteyned: their prayer concerneth onely the worke & labo^r of conyng.

The XXXIX. Chapter.

A Vt he y^e applyeth his mynde to vnderstande the lawe of God, doth diligently seke out y^e wysdome of them of the olde tyme, & exercyseth him self in the prophetes. He kepeth y^e sayenges of famous men, and preasseth to the vnderstandinge of darck sentēces of wysdome. He sekerh out y^e mysterye of secrete sayēges, and exercyseth him self therein cōrynually. He doth seruyce amonge greate men, & appeareth before the prynce. He goeth in to a straunge countrey, & trauaileth thorow it: loke what good or euell is amōge men, he proueth it & sekerh it out. He purposeth in his hert, to resorte early vnto the LORDE y^e made him, & to praye before the hyest God. He openeth his mouth in prayer, & prayeth for his synnes.

B When the greate LORDE wil, he shalbe filled wth the spirete of vnderstandinge, y^e he maie then poure out wyse sentences, & geue thankes vnto the LORDE in his prayer. He shal ordre his deuycce, and lede his knowlege aright, & geue him vnderstandinge of secrete thinges. He shal shew forth the sciēce of his lerninge, & reioyce in the couenaunt of the lawe of the LORDE. The whole congregacion shal cōmende his wysdome, & it shal neuer be put out. The remembraunce of him shal neuer be forgotten, & his name shal conynue from one generacion to another. His wysdome shalbe spoken of, & the whole congregacion shall openly declare his prayse. Whyle he liueth, he hath a greater name thē a thousande besyde: & after his death, the same name remayneth vnto him. Yet wyll I speake of mo men of vnderstandinge, for I am full as the Moone.

C Herkē vnto me (ye holy vertuous childre) brynge forth frute, as the rose that is planted by the brokes of the selde, and geue ye a

swete smell as Libanus. Glorish as the rose garden, synge a songe of prayse. O geue thākes vnto God ouer all his workes. Geue glory and honoure vnto the LORDE, shew his prayse with youre lippes. Yee euen with the songe of youre lippes, with harpes & playenge, and in geuinge thankes vnto him, saye after this maner: All y^e workes of the LORDE are excedinge good, and all his commaundementes are mete and conuenient in due season.

D A mā nede not to saie: what is y^e & what is that: for at time conuenient they shal all be sought. At his cōmaundement y^e water was as a wall, & at the worde of his mouth y^e waters stode still. In his commaundement is euery thinge acceptable and reconcyled, and his health can not be minished. The workes of all flesh are before him, & there is nothinge hydd from his eyes. He seith from euerlastinge to euerlastinge, and there is nothinge to wonderfull or hye vnto him. A man nede not to saie then, what is this, or that: For he hath made all thinges to do good vnto man. His blessinge shall renne ouer as the streame, and moysture the earth like a floude of water. Like as he maketh the water for drouth, so shall his wrath fall vpon the heithen.

His wayes are playne and right vnto y^e iust, but the vngodly stōmble at them. For the good are good thinges created from the begynnynge, and euell thinges for the vngodly. All thinges necessary for the life of man are created from the begynnynge: water, fyre, yron and salt, meel, wheate and hony mylke and wyne, oyle and clothinge. All these thinges are created for the best to the faithfull: But to the vngodly shal all these thinges be turned to hurte and harme. There be spiretes that are created for vengeaunce, and in their rigorosnes haue they fastened their tormentes. In the tyme of the ende they shal poure out their strēgth, and pacifie y^e wrath of him that made them. Fyre, hayle, hunger and death: all these thinges are created for vengeaunce.

The teth of wylde noysome beestes, the scorpions, serpentes, and the swerde are created also for vengeaunce, to the destruction of the vngodly. They shal be glad to do his commaundementes: and whan nede is, they shalbe ready vpon earth: and whan their houre is come, they shal not ouerpasse the commaundement of the LORDE.

Therfore haue I taken a good courage vnto me from the begynnynge, and thoughte

I iij

Gen. i. d

Gen. 7. d

Eccl. 14. b
Rom. 8. d

Eccl. 29. c
1. Ti. 4. a

Matt. 23. d

Eccl. 4. b

Eccl. 44. b

Ecclesiasticus.

The xli. Chap.

Gen. 1. d to put these thinges in wytyng, and to lea-
ue the behynde me. All þe woikes of the LOR-
DE are good, and he geueth every one in due
season, and whan nede is, So that a man ne
de not to saye: this is worse then that. For in
due season they are all pleasaunt and good:
And therfore prayse the LORDE with who-
le hert and mouth, and geue thankes vnto his
name.

The XL. Chapter.

A Greate trauayle is created for all mē,
and an heuy yock vpon all mens chil-
dren, from the daye that they go out
of their mothers wombe, tyll they be buried
in (the earth) the mother of all thinges: na-
mely, their thoughtes and ymaginacions,
feare of the hert, counsell, meditacions, lon-
ginge and desyre, the daye of death: from
the hiest that sitteth vpon the glorious sea-
te, vnto the lowest and most symple vpon
the earth: from him that is gorgeously ara-
yed, and weareth a crowne, vntyll him that
is but homely and symple clothed. There is
nothinge but wiath, zeale, fearfulness, vnquiet-
nes, and feare of death, rigorous anger and
stryfe. And in the night whan one shulde
rest and slepe vpon his bedde, the slepe chaun-
geth his vnderstandinge and knowlege. A
litle as nothinge is his rest, in þe slepe as well
as in the daye of laboure.

He feareth and is disquyted in the vision
of his hert, as one that renneth out of a bat-
tayll: and in the tyme of healeth he awaketh,
and marueleth that the feare was nothinge.
Such thinges happen vnto all flesh, both
man and best: but sevenfold to the vngod-
ly. Moreouer death, bloudsheddinge, strife and
sweerde, oppression, honger, destruccions and
punishment: these thinges are all created a-
gaynst the vngodly, and for their sakes came
the floude also. All that is of the earth, shal
turne to earth agayne: and all waters ebb a-
gayne into the see. All brybes and vnright-
eousnes shalbe put awaye, but faithfulness
and trouth shal endure for ever. The substā-
unce and goodes of þe vngodly shalbe dried
vp and syncke awaye as a water floude, and
they shal make a sounde like a greate thon-
der in the rayne.

Like as the righteous reioysseth whan he
openeth his hande, so shal the trasgessours
be faynte, whan their goodes vanysh and
consume awaye. The children of the vngod-
ly shal not optayne many braunches: and þe
uncleane rotes vpon the hye rockes shalbe ro-
ted out before the gras by the water syde and
vpon the ryuer bankes.

Frendlynes and liberalite in the increase
and blessinge of God, is like a paradise and gar-
den of pleasure: such mercy also and kindnes en-
dureth for ever. To laboure to be content with
that a man hath, is a swete pleasaunt life: and
that is to fynde a treasure aboue all treasu-
res. To beget children and to repayre the ci-
te, maketh a perpetuall name: but an honest
woman is more worth then they both. Wyne
and mynstralsye reioyse the hert, but the lo-
ue of wysdome is aboue them both.

Pypinge and harpinge make a swete noy-
se, but a frendly tonge goeth beyonde them
both. Thine eye desyrieth fauoure and bewtie
but a grene sede tyme rather then they both.
A frende and companyon come together at
oportunitie, but aboue them both is a wife
that agreeth with hir husbāde. One bro-
ther helpeth another in the tyme of trouble,
but allmes shal deliuer more then they both.
Golde and syluer fasten the sete, but a good
counsell is more pleasaunt then they both.
Temporall substaunce and strength lift vp
the mynde: but the feare of the LORDE more
then they both. The feare of the LORDE
wanteth nothinge, and nedeth no helpe. The
feare of þe LORDE is as a pleasaunt garde of
blessyng, and nothinge so bewtyfull as it is.
My sonne, lede not a beggers life, for better
it were to dye then to begg. Who so lokech to
another mans table, taketh no thought for
his owne lyuynge how to vphelde his life,
for he fedeth himself with other mens mea-
te. But a wyse and well nurtoured man wyll
beware therof. Begginge is swete in the
mouth of the vnshamefast, but in his bely
there burneth a fyre.

The XLI. Chapter.

Death, how bytter is the remem-
braunce of the, to a man that seeketh
rest and comforte in his substaunce
and riches, vnto the man that hath nothin-
ge to vexe him, and that hath prosperite in
all thinges, yee vnto him that yet is able to
receaue meate? O death, how acceptable
and good is thy iudgment vnto the nede-
full, and vnto him whose strength fayleth, and
that is now in his last age, and that in all
thinges is full of care and fearfulness: vnto
him also that is in dispayre, and hath no
hope nor paciēce. Be not thou afrayed of
death: remembre them þe haue bene before
the: and þe come after þe: this is the iudgment
of þe LORDE ouer all flesh. And why wouldest
thou be agaynst this pleasure of þe hiest? Whe-
ther it be ten, an hundred, or a thousande

1. Tim. 6. b
Phil. 4. b

Eccli. 35. a

Eccli. 39. e
Gen. 7. d
Gen. 3. d
Eccli. 41 b

Eccli. 41 b

Gen. 3.

Ecclesiasticus.

The xliij. Chap. Fo. liij.

yeares: death axeth not how longe one haue lyued.

B The children of the vngodly are abhominable children, and so are they that kepe company with the vngodly. The inheritaunce of vngodly children shall come to naught, and their posterite shal haue perpetuall shame and confucion. The children complayne of an vngodly father: and why? for his sake they are rebuked and despyed. Wo be vnto you (O ye vngodly) which haue forsake the lawe of y^e hyst God: Yf ye be borne, ye shal be borne to cursynge: yf ye dye, y^e curse shal be youre porcion.

B All that is of y^e earth, shal turne to earth agayne: so go the vngodly also out of y^e curse in to destruccion. The sorow of men is in their body: but y^e name of the vngodly shal be put out, for it is nothinge worth. Labour to get the a good name, for that shal continue surer by the, then a thousande greate treasures of golde. A good life hath a nobre of dayes, but a good name endureth euer.

C My children, kepe wysdome in peace: for wysdome that is hyd and a treasure that is not sene, what profit is in the both? A man that hydeth his foolishnes, is better then a man that hydeth his wysdome. Therfore be ye turned at my wordes: for it is not good, in all thinges and allwaie to be ashamed. True faith must proue and measure it.

B Be ashamed of whoredome before father and mother: Be ashamed of lesynge before the prynce and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacion and people: Of vnrighteousnes, before a companion and frende: Of theft, before y^e neighbours. As for the trueth of God and his couenaunt, be not ashamed therof.

B Be ashamed to lye with thyne elbowes vpon the bried: Be ashamed to lye vpon harlotres: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take and not to geue: Be ashamed also to lye vpon anothers mans wyse, and to make many tryflinge wordes with hir mayden, or to stonde by hir bedsyde. Be ashamed to vpbraidethy frende: and whan thou geuest eny thinge, cast him not in the teth withall.

The XLIIJ. Chapter.

A Hearse not a thinge twyse, and disclose not the wordes, that thou hast herde in secrete. Be shamesfast and well manered in dede, so shall every man fauoure the. Of these thinges be not thou ashamed, and accepte no personne to offende. Name-

ly, of these thinges be not ashamed: Of the lawe of God, of the couenaunt, of iudgment: to brynge the vngodly from his vngodlines vnto righteousness, and to make him a good man: to deale faithfully wth neghb^{rs} and companions: to distribute the heretage vnto y^e frendes: to be diligent to kepe true measure and weight: to be content, whether thou gettest moch or litle: to deale truly wth temporall goodes in byenge and sellynge: to brynge vp children with diligence: to correcte an euell seruant: to kepe that thine is fro an euell wyse: to set a lock where many handes are: what thou delyuerest and geuest out to be kepte, to tell it, and to weye it: to wyte vp all the outgeyunge and receauynge: to enfourme y^e vnlearned and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be diligēt in these thinges, truly thou shalt be lerned and wyse and accepted of all men.

B The daughter maketh y^e father to watch secretly: and the carefulnes that he hath for her, taketh awaye his slepe: yee in the youth, lest she shulde ouergrowe him: And whan she hath an husbände, lest she shulde be hated: lest she shulde be defyled or rauysed in hir virginyte, or gotten with childe in hir fathers house: Or (whan she commeth to the man) lest she behaue herself not right, or continue vnfruitfull. Yf thy daughter be wanton, kepe her strately, lest she cause thine enemies laugh the to scorne, and the whole cite to geue y^e an euell reporte, and so thou be fayne to heare thy shame of euery man, and be confounded before all y^e people. Beholde not euery bodies bewtye, and haue not moch dwellinge amonge women. For like as the womme and moth commeth out of cloth hynge, so doth wickednes come of women.

C It is better to be with an euell man, then to a frendly wyse y^e putteth one to shame and rebuke. I wyl remembre the workes of the LORDE, and declare the thinge y^e I haue sene. In y^e wordes of y^e LORDE are his workes. The Sonne ouerlooketh all thynges wth his shine, and all his workes are full of y^e clearnes therof. Hath not the LORDE brought to passe, that his sayntes shulde tell out all his wonderous workes, which the allmightie LORDE hath stablyshed? All thinges endure in his glory. He seketh out the grounde of the depe and the hert, and he knoweth all their ymaginacion and wysdome. For y^e LORDE knoweth all science, and he loketh in to y^e token of the time. He declareth the thinges y^e are past and for to come, and discloseth thinges that are secrete. No thought maye escape him, nether

Eccli. 26b

Eccli. 25. d

Gen. 3. b

D

Iob. 34. a
Esa. 39. c

Ecclesiasticus.

maye any worde be hyd from him. He hath garnyshe the hye excellent woikes of his wysdome, and he is frō euēlastinge to euēlastinge. Vnto him maye nothinge be added nether can he be mynished, he hath no nede also of eny counsell. O how amiable are all his woikes, & as a sparke to loke vpon: They lyue all, and endure for euē: and whan so euē nede is, they are all obedient vnto him. They are all dubble, one agaynst another: he hath made nothinge that hath faute or blemish. He hath stablyshed the goodes of euerychone: and who maye be satisfied with his glory, whan he seith it?

The XLIII. Chapter.

And the glory of the heyth, is the fayre and cleare firmament, the bewtye of the heauen in his glorious clearnes. The sonne whan it appeareth, declareth the daye in & goinge out of it, a maruelous worke of the hyest. At noone it burneth & earth, and who maye abyde for the heate therof? Who so kepeth an ouen whan it is hote, thie tymes more doth the Sonne binne vpon & mountaynes, whan it bretheth out the fyrie beames and shyneth: with the brightnes of it, it blyndeth the eyes. Greate is the LORDE that made it, and in his commaundement he canseth it to renne haistely.

The Moone also is in all, and at conuenient season it sheweth the tymes, and is a token of the tyme. The token of the solimpe feast is taken of the Moone, a light that mynished and increaseth againe. The Moone is called after the Moone, it groweth wonderously in hir chaunginge.

B The armye of heauen also is in the heith, in the firmament of heauen it geueth a cleare and glorious shyne. This is the clearnes of the starres, the bewtifull apparell of heauen, the apparell that the LORDE lighteneth in the heyth. In his holy worke they continue in their ordie, and not one of them fayleth in his watch. Loke vpon & rayne bowe, and prayse him that made it: very bewtifull is it in his shyne. He compaseth the heauen aboute with his clearnes & glory, the handes of the hyest haue bēded it. Thorow his commaundement he maketh the snowe to fall, & the thonder of his iudgment to smyte haistely. Thorow his commaundement the treasures are opened, and the cloudes fle as the foules. In his power hath he strengthened the cloudes, and brokē the hayle stones.

The mountaynes melt at & sight of him, the wynde bloweth accordinge to his wyll.

The xliij. Chap.

The sounde of his thonder beateth & earth, and so doth the stoime of the north: the whyle wynde also lighteth downe as a fethered foule, casteth out and spredeth the snow abroad: and as the greishoppers that destroye all, so falleth it downe. The eie marueleth at & bewtye of the whytensse therof, and the hert is afraied at the raine of it. He poureth out the frost vpon earth, like salt, and whan it is frosen, it is as sharpe as the prycke of a thistle.

C Whan the colde northwynde bloweth, harde Chystall commeth of the water. He lighteth downe vpon all the gatheringes together of water, and putteth on & waters as a brest plate. He deuoureth the mountaynes, and burneth the wyldernes: and loke what is grene, he putteth it out like fyre. The medycine of all these is, whan a cleude commeth haistely: and whan a dew cometh vpon the heate, it shalbe refreshed agayne.

(In his worde he stylleth the wynde,) In his counsell he setteth the depe, and (the LORDE) Jesus planted it. They that sayle ouer the see, tell of his paret and harmes: and whan we heare it with oure eares, we maruell therat. For there be straunge wonderous woikes, dyuerse maner of nyce beestes and whall fishes. Thorow him are all thinges set in good ordie and perfourmed, & in his worde all thinges endure.

I speake moch, but I can not sufficiently attayne vnto it, for he himself onely is the perfeccion of all wordes. We shulde prayse the LORDE after all & power, for he is greate in all his woikes. The LORDE is to be feared yee very greate is he, and maruelous is his power. Prayse the LORDE, and magnifie him as moch as ye maye, yet doth he farre farre excede all prayse. O magnifie him wth all youre power, and laboure earnestly, yet are ye in no wyse able sufficiently to prayse him. Who hath sene him, that he might tell vs? Who can magnifie him so greatly as he is? For there are hyd yet greater thinges the^{se} be: as for vs, we haue sene but few of his woikes. For the LORDE hath made all thinges, and geuen wysdome to soch as feare God.

The XLIII. Chapter.

A commendacion of the olde vertuous fathers.

Let vs commende the noble famous men, and the generacion of oure forefathers and fathers. Many more

Ecclesiasticus.

glorious actes hath the **LORDE** done, and shewed his greate power euer sens y begynnyng. The noble famous men raigned in their kyngdomes, and bare excellent rule. In their wysdome and vnderstandinge, they followed the counsell shewed in the prophecies. They led the folke thorow the counsell and wysdome of the scribes of the people. Wyse sentences are founde in their instruction. They sought the sweetenes and melody of Musick, and brought forth the pleasaunt songes in scripture. They were riche also, & coude comforte and pacifie those that dwelt with them. All these were very noble and honorable men in their generacions, and were well reported of in their tymes. These haue left a name behynde them, so that their prayse shal allwaye be spokē of. Afterwarde there were some, whose remembraunce is gone. They came to naught and perished, as though they had neuer bene: and became as though they had neuer bene borne, yee & their children also with them.

B Neuertheles these are lounge men, whose righteousnes shal neuer be forgotten, but contynue by their posterite. Their children are an holy good heretage: Their sede endureth fast in y couenaut. For their sakes shal their childre & sede contynue for euer, & their prayse shal neuer be put downe. Their bodies are buried in peace, but their name lyueth for euermore. The people can speake of their wysdome, & the congregacion can talke of their prayse. Enoch walked right & acceptably before the **LORDE**: therfore was he traslated for an example of amendement to y generacions. Noe was a stedfast & righteous man: & in the tyme of wrath he became a recocylinge. Therfore was he left a remnant vnto the earth, whan the floude came. An euerlastinge couenaut was made w him, that all flesh shulde perishe nomore with y water.

C Abraham was a greate father of many people, in glory was there none like vnto him. He kept the lawe of the **hyest**, & came in to a couenaut with him. He set the couenaut in his flesh, and whan he was tempted, he was founde faithfull. Therfore swore God vnto him with an oeth, that he wolde blesse all people in his sede, that he wolde multiplie and increase him as the dust of the earth, and to exalte his sede as the starres: yee and that his sede shulde haue y possession and inheritaunce of the londe from see to see, and from the ryuer vnto y borders of the londe.

The xlv. Chap. Fo. liij.

With Isaac dyd he stablish y same couenaut, for Abrahā his fathers sake. Yee y gracious blessinge and health of all men, and couenaut dyd he stablish with Isaac, and made it to rest vpon the heate of Jacob. He knew him, in that he prospered him so well and richely, and gaue him an heretage, and sundered his porcion by it self, and parted it amouge the twolue trybes. Mercifull men brought he out of him, which founde sauour before all flesh.

The XLV. Chapter.

Moses beloued of God and mē, who se remembraunce is in hye prayse: him hath the **LORDE** made like in the glory of the sayntes, and magnified him so that the enemies stode in awe of him, thorow his wordes he dyd greate wonders. He made him greate in the sight of kynges, gaue him commaundement before his people, and shewed him his glorious power. He stablished him with faithfulness and mekenes, and chose him out of all men. For he herde his voyce, and led him in the darcke cloude, and there he gaue him the commaundementes, yee the lawe of life and wysdome, that he might teach Jacob the couenaut, and Israel his lawes.

He chose Aaron his brother also out of y trybe of Levi, exalted him, & made him soch like. An euerlastinge couenaut made he w him, and gaue him the presthode in the people. He made him glorious in bewtifull arraye, and clothed him with the garment of honoure. He put per fecte ioye vpo him, and gyded him with strength. He deckte him with syde clothes and a tynycle, with an euerbody cote also and gyrdle. Rounde aboute made he him belles of golde, and that many: that whan he wente in, the sounde might be herde, that they might make a noyse in the Sanctuary, and gene the people warninge. The holy garment was wrought & broderd with golde, yalow sylke and purple. And in the brestlappe there was a goodly worke, wherin was fastened light and perfectnesse.

Vpon y same also there was a worke fastened and set with costely precious stones, all bounde with golde: and this he brought in his mynistracion. The stones also were fastened for a remembraunce, after the twolue trybes of Israel. Vpon his mytre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnished, and pleasaunt to loke vpon. Before him were there sene no soch sayre ornāmentes,

Exo. 18. c

Gen. 7. d

Ecclesi. 49. c
Gen. 5. c

Gen. 6. b
and 7. a

Gen. 9. b

Gen. 12. a
13. a. 17. a

Gen. 22. a

Gen. 26. a

Gen. 28. c
29. 30.

Iosu. 18. 19

Exo. 11. a
Act. 7. c

Num. 12. a

Exo. 19. 20

Exo. 4. c
Exo. 28. a

Exo. 28. f

Exo. 28. e
C

Ecclesiasticus.

and these it behoued hi allwaye to vse: There might none other put them on, but onely his children and his childrens children perpetually. Daylie perfourmed he his burnt offe ringes two tymes. Moses fylled his handes, and anoynted him wth holy oyle.

D This was now confirmed him with an euerlastinge couenaunt, and to his sede, as 3 dayes of heauē: namely, that his childre shulde allwaye mynistrē before him, and perfourme the office of the priesthode, and wyssh the people good in his name. Before all men lyuyng chose he him, that he shulde offere before the LORDE, and make edours for a swete sauoure and remembraunce, that he shulde reconcytle the people of the LORDE with him agayne. He gaue him auctorite also in his commaundementes and in 3 couenaunt, that he shulde teach Jacob the statutes and testimonies, and to enfourme Israel in his lawe.

E Therefore there stode vp certayne agaynst him, and had enuye at him in the wyldernes: namely, they that were of Dathan 7 Abirams syde, and the furious congregaciō of Chore. This the LORDE sawe, and it displeased him, and in his reuerchfull indignacion were they consumed. A greate wonder did he vpon them, and consumed them with the fyre. Besydes this, he made Aaron yet more honorable and glenous. He gaue him an heretage, and parted the fust frutes vnto him. Vnto him specially he appoynted the bled for sustenauce: for the prestes ate of 3 offerynges of the LORDE: this gaue he vnto him 7 his sede. Els had he no heretage ner porcion in 3 londe and with the people. For the LORDE himself is his porcion and enheritaunce.

S The thirde noble and excellent mā is phineas the sonne of Eleazer, which pleased the God of Israel, because he had 3 zelescare of the LORDE. For whan the people were turned back, he put him self forth right soone, 7 that with a good wyll, to pacifie the wrath of the LORDE towarde Israel. Therefore was there a couenaunt of peace made with him, 3 he shulde be the principall amonge the righteous and the people, that he and his posterite shulde haue the office of the priesthode for euer. Like as there was made a couenaunt with David of the trybe of Juda, that frō amonge his sonnes onely there shulde be a kynge: And that Aaron also 7 his sede shulde be the heretage, to geue vs wysdome in 3 hert, to iudge his people in righteousnes: that his goodes shulde not come in to for-

The xlii. Chap.

getfulnes, and that their honoure might endure for euer.

The XLVI. Chapter.

M Anly 7 stronge in battaill was Jesus 3 sonne of Naue, which in steade of Moses 3 prophet was genen to be captayne of the people (which a cordin ge vnto his name was a greatesauoure vnto the electe of God) to punysh the enemies, that rose vp agaynst Israel, 3 Israel might optayne their inheritaunce. O how greate, noble and excellent was he, whan he lift vp his hande, and drew out his swerde agaynst the cities: Who stode so manly before him? For the LORDE himself brought in the enemies. Stode not the Sonne styll at his commaundemēt, and one daye was as longe as two? He called vpon the hyst 7 most mightie, whā 3 enemies preassed vpon him on euery syde: and the LORDE herde him with the hayle stones. They smote 3 heithenish people mightely, 7 in fallinge downe they slew all 3 aduersaries, so that the heithē knewe his hoost, and all his defence, that the LORDE himself fought agaynst them, for he folowed vpon the mightie men of them.

In the tyme of Moses also he and Caleb the sonne of Iephune, dyd a good worke, which stode agaynst the enemies, withelbe the people from synne, and styllled 3 wicked murmuringe. And offire hundredth thousande people of fote, they two were preserued, whan they were brought in to the heretage, namely, a londe that floweth with mylle 7 hony. The LORDE gaue strength also vnto Caleb, which remayned with him vnto his age: so that he wente vp in to the hye places of the londe, and his sede conquered the same for an heretage: that all the childre of Israel might se, how good a thinge it is, to be obedient vnto the LORDE. And the iudges or rulers (every one after his name) whose hert wente not a whoringe, ner departed from 3 LORDE, and that forsake not the LORDE vnfaitfully, whose remembraunce hath a good reporte: See their bones flourish out of their place, and their name shal neuer be chaūged.

Samuel the prophet beloued of the LORDE, ordeyned a kinge, and anoynted the prynces ouer the people. In the lawe of the LORDE ruled he, and iudged the congregacion, 7 the LORDE had respecte vnto Jacob. The prophet was founde diligent in his faithfulness: yee in his faithfulness was the faithfulness of the vision knowne. He called vpon 3 LORDE the mightie, whā the enemies preassed vpon him on euery syde, what tyme as he

A
Iosu. 12. c
Num. 27. d
Deut. 34. b
Iosu. 1. a

Iosu. 8

Iosu. 10. c

B
Num. 14. i

Num. 26. i

Iosu. 14.

C
1. Reg. 16.
and 16. c

1. Reg. 7. i

offred the suckynge lambes. And the LORDE thondred from heauen, and mayde his voyce to be herde wth a greate noyse. He discomfited the prynces of Tyre, & all the rulers of the Philistynes. Before his last ende he made protestacion in the sight of the LORDE & his anoynted, that he toke nether substaunce ner good of eny man, no not so moch as a shue: & no man might accuse him. After this he tolde, that his ende was at honde, and shewed the kynge also his ende and death: & from y^e earth lift he vp his voyce in the prophecie, & the vngodly people shulde perishe.

The XLVII. Chapter.

Afterwarde in the tyme of kynge Dauid, there rose vp a prophet called Nathan: For like as the fat is taken awaye from the offrynge, so was Dauid chosen out of the childre of Israel. He toke his pastyme wth the lyons as wth kyddes, and with beares like as with lambes. Slew he not a giaunte whan he was yet but yonge, & toke awaye the rebuke from his people: what tyme as he toke the stone in his hande, & smote downe proude Goliath wth the slynger: For he called vpon the hyest LORDE, which gaue him strenght in his right hande, so that he ouerthrew the mightie giaunte in the batayll, that he might set vp the hoine of his people agayne.

Thus brought he him to worshiipe aboue all prynces, and made him to haue a good repute in the prayse of the LORDE, & he shulde weere a crowne of glory. For he destroyed the enemies on euery syde, roted out the Philistynes his aduersaries, & brake their hoine in sunder, like as it is broke yet this daye. In all his workes he praysed & hyest & holiest, & ascribed the honoure vnto him. With his whole hert dyd he prayse and loue him that made him. He set syngers also before the aulter, and in their tune he made swete songes. He ordeyned to kepe the holy daies worship fully, and that the solempne feastes thorow the whole yeare shulde be honorably holden, with praysinge the name of the LORDE, & with synginge by tymes in the moynynge in the Sanctuary.

The LORDE toke awaye his synnes, and exalted his hoine for euer. He gaue him & coenaunt of the kyngdome, and the trone of worshiipe in Israel. After him there rose vp the wyse sonne called Salomon, and for his sake he dioue y^e enemies awaie farre of. This Salomon reigned with peace in his tyme (for God gaue him rest from his enemies on euery syde, that he might burylde him an hou

se in his name, & prepare the Sanctuary for euer) like as he was well instructe in his youth & fylled with wysdome and vnderstondinge, as it were with a water floude. He couered and fylled the whole londe with similitudes and wyse prudent sentences.

His name wente abroad in the Iles, because of his peace he was beloued. All londes marueled at his songes, proverbes, symilitudes, and at his peace, and at the name of y^e LORDE God, which is called the God of Israel. He gathered golde as tynne, & he had as moch syluer as leade. He was moued in vnodinate loue towarde women, and was ouercome in affection. He stayned his honde and worshiipe, yee his posterite defyled he also, in bringinge the wiath of the LORDE vpon his children, and sorowe after his ioye: so y^e his kyngdome was deuyled, & Ephraim became an vnfaithfull & an vnconstant kyngdome. Neuertheles God forsoke not his mercy, nether was he vtterly destroyed because of his workes, & he shulde leaue him no posterite.

As for y^e seide y^e came vpon him (which he loued) he brought it not vtterly to naught, but gaue yet a remnaunt vnto Jacob, and a rote vnto Dauid out of him. Thus rested Salomon with his fathers, and out of his seide he left behynde him a very foolishnes of the people, and soch one as had no vnderstondinge: namely, Roboam which turned awaye the people thorow his counsell, and Jeroboam y^e sonne of Nabat, which caused Israel to synne, and shewed Ephraim the waye of vngodlynes: In so moch that their synnes & mysdedes had the vpper hande so sore, that at the last they were dryuen out of the londe for the same: Yee he sought out & brought vp all wickednes, tyll the vengeance came vpon them.

The XLVIII. Chapter.

Then stode vp Elias the prophet as a fyre, and his worde biēt like a cresshet. He brought an hogger vpon the and in his zeale he made them few in nombre. (For they might not awaye wth the commaundementes of the LORDE.) Thorow the worde of the LORDE he shut the heauen, and thre tymes brought he the fyre downe. Thus became Elias honorable in his wondrous dedes. Who maye make his boost to be like him? One that was deed raysed he vp from death, & in the worde of y^e hyest he brought him out of the graue agayne. He cast downe kynges and destroyed them, and the honorable from their seate. Vpon the mount Syna

Ecclesiasticus.

he herde the punysshment, & vpon Zorob the iudgmet of the vengeaunce. He prophesied recompensynge vnto kynges, and ordeyned prophetes after him. He was taken vp in the storme of fyre, in a charett of hoises of the LORDE. He was ordeyned in the reprobuyn- ges in tyme, to pacifie the wraath, to turne y herthes of the fathers vnto the children, & to set vp the trybes of Jacob agayne. Blessed were they that saw the, and were garnished in loue: for we lyue in life.

B Elias was couered in the storme, but He- lisens was fylled with his mouth. Whyle he lyued he was afrayed of no prynce, and no man might ouercome him. There coude no worde disceane him, & after his death his bo dy prophesied. He dyd wonders in his life, & in death were his workes marueles. For all this, the people amended not, nether de- parted they from their synnes: tyll they we- re caried awaye prisoners out of the londe, and were scatred abroad in all countrees, so that of them there remayned but a very li- tle people, and a prynce vnto y house of Da uid. Howbe it some of them dyd right, & so- me heaped vp vngodlynes.

Ezechias made his cite stronge, conveyed water in to it, dygged thoro the stony rock with yron, & made vp a well by the water sy de. In his tyme came Sennacherib vp, and sent Rabsches, lift vp his hande agaynst Sion, & desyed them with greate pryde. The trymbled their herthes and handes, so y they sorrowed like a woman trauaylinge with chil- de. So they called vpo the LORDE, which is mercysfull, & lift vp their hādes before him. Immediatly the LORDE herde the out of heauen, and delynered them by the hande of Esay. He smote the hoost of the Assirians, & his angell destroyed the. For Ezechias had done the thinge that pleased the LORDE, & remayned stedfastly in the waye of Dauid his father. Which Esay was greater & faith- full in his visions. In his tyme y Sonne wē- te backward, & he lengthened the kynges li- fe. With a right sperte prophesied he, what shulde come to passe at the last: & to soch as were sorowfull in Sion he gaue consolacion, wherewith they might cōfoite them selues for evermore. He shewed thinges y were for to come & secrete, or ever they came to passe.

The XLIX. Chapter.

A The remembraunce of Iesias is like as whan the Apotecary maketh many precious strete smellynge thinges to gether. His remembraunce shalbe strete as hony in all mouthes, and as the playenge of

The I. Chap.

Musick by the wyne. He was appoynted to turne the people agayne, & to take awaye all abheminacions of y vngodly. He directed his hert vnto the LORDE, & in the tyme of the vngodly he set vp the woishipe of God agayne. All kynges (excepte Dauid, Ezechi- as & Josias) comitted wickednes: for euen y kynges of Iuda also forsoke y lawe of God. For they gaue their horne vnto other, their hono & woishipe also to a straunge people.

Therefore was the electe cite of the Sac- tuary brent with fyre, and the stretes therof laye desolate & waist: for they intreated Je- remy euell, which neuertheles was a prophet ordeyned from his mothers wombe, that he might rote out, breake of, & destroye: & that he might buylde vp, & plante agayne. Eze- chiel sawe the glory of the LORDE in a vi- sion, which was shewed him vpon the cha- rer of the Cherubins. For he thought vpon the enemies in y rayne, to do good vnto soch as had ordred their wayes a right. And the bones of the twelue prophetes floush from out of their place: for they gaue comfote & consolacion vnto Jacob, and delynered the faithfully. How shall we prayse Zorobabel, which was as a ringe in the right hande?

So was Iesus also the sonne of Iosede: these men in their tymes buylde the house, & set vp the Sanctuary of y LORDE agay- ne, which was prepared for an everlastinge woishipe. And Nehemias is allwaye to be comended, which set vp f: vs the walles y were broken downe, made the portes & bar- res agayne, and buylde oure houses of the new. But vpon earth is there no man crea- ted like Enoch, for he was taken vp from y earth. And Ioseph, which was lorde of his brethien, & the vpholder of his people: His bones were couered & kepte. Seth & Sem we- re in greate honoure amonge y people: and so was Adam aboue all the beastes, whā he was created.

The I. Chapter.

Simon the sonne of Onias the hye A- prest, which in his life set vp the hou- se agayne, & in his dayes made fast the temple. The heyth of y temple also was founded of him, the dubble buyldinge, & the hye walles of the temple. In his dayes the welies of water flowed out, and were excea- dinge full as the see. He toke care for his peo- ple, & delynered them from destruccion. He kepte his cite & made it stronge, that it shul- de not be beseged. He dwelt in honoure and woishipe amonge his people, and enlarged the intraunce of the house and the courte,

Ecclesiasticus.

He getteth light as the mornynge starre in the myddest of the cloudes, and as the Moon when it is full. He shyneth as the Sonne in the temple of God. He is as bright as the rayne borne in the fayre cloudes , and flourisheth as the floures and roses in the sprynge of the yere , and as the lilies by the ryuers of water: Like as the braunches vpon the mount Libanus in tyme of Sommer: as a fyre and incense that is kyndled: Like as an whole ornament of pure golde, set with all maner of precious stones: and as an olyue tre that is frutefull: and as a Cypress tre which groweth vpon an hye.

B When he put on the garment of honoure, and was clothed with all bewtye: when he wente to the holy altare, to garnyshe the couerynge of the Sanctuary: when he toke the porcions out of the prestes hande, he himselfe stode by the herth of the altare, and his brethren rounde aboute in ordre. As the braunches of Cedre tre vpon the mount Libanus, so stode they rounde aboute him. And as the braunches of the olyue tre, so stode all $\text{the sonnes of Aaron}$ in their glory. And the he might sufficiently perfourme his seruyce vpon the altare, and garnyshe the offrynge of the best God, he stretched out his hande and toke of the drynt offrynge, and poured in of the wyne: so he poured vpon the botome of the altar a good smell vnto the best pryncce.

Then beganne $\text{the sonnes of Aaron}$ to synge, and to blowe with trompettes, and to make a greates noyse, for a remembraunce and prayse vnto the **LORDE**. Then were the people afrayed, and fell downe to the earth vnder their faces, to worshippe the **LORDE** their God, and to geue thankes to Allmightie God. They sung goodly also with their voyces, so that there was a pleasaunt noyse in the greates house of the **LORDE**. And the people in their prayer besought the **LORDE** the best, that he wolde be mercifull, tyll the honoure of the LORD were perfourmed. Thus ended they their mynistacion and seruyce.

C Then wente he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde geue prayse and thankes out of their lippes vnto the LORD , and to reioyse in his name. He beganne yet once also to praye, that he might openly shewe the thankesgeuyng before the best, namely thus: O geue prayse and thankes (ye all) vnto the **LORDE** our God, which hath ever done noble and greates thynges: which hath increased our dayes from the mothers wombe , and dealt with vs accordinge to his

The li. Chap. Ho. lvi.

mercy: that he wyl geue vs the ioyfulness of hert, and peace for our tymes in Israel. Which faithfully kepeth his mercy for vs evermore, and all waye deliuereth vs in due season.

There be two maner of people, that **I** abhorre fro my hert: as for the thirde, whom **I** hate, it is no people: They that syt vpon the mountayne of Samaria, the Philistynes, and the foolish people that dwell in Sichimis.

I Jesus the sonne of Sirac Eleazarus of Jerusalem, haue tokened vp these informations and documetes of wysdome and vnderstandinge in this booke, and poured out the wysdome out of my hert. Blessed is he that exerciseth him self therein: and who so taketh soch to hert, shal be wise. If he do the se thynges, he shal be stronge in all. For the light of the **LORDE** ledereth him.

The li. Chapter.

A prayer of Jesus the sonne of Sirac.

I Thanke the **LORDE** and kynge, and praise the **GOD** my Sauoure. **I** wil yelde prayse vnto the name : for thou art my defender and helper, and hast preserved my body from destruccions, from the snare of traytorious tonges, and from the lippes that are occupied with leyes. Thou hast bene my helper, from soch as stode vp agaynst me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake. Thou hast deliuered me from the roaringe of them, that prepared them selues to deuoure me, out of the handes of soch as sought after my life: from the multitude of them the troubled me , and wente aboute to set fyre vpon me on every syde, so $\text{the I am not brynt}$ in the myddest of the fyre: From the depe of hell, from an vncleane tonge, from lyenge wordes, from the wicked kynge, and from an vnrigh teous tonge. My soule shal prayse the LORD vnto death, for my life drew nye vnto hell.

They compassed me rounde aboute on every syde, and there was no man to helpe me. **I** looked aboute me, yf there were any man that wolde socoure me: but there was none. Then thought **I** vpon thy mercy **LORDE**, and vpon thy actes that thou hast done ever of olde: namely, $\text{the thou deliuerest}$ soch as putte their trust in the, and rydest them out of the handes of the heithen. Thus lift **I** vp my prayer from the earth, and prayed for deliuerance from death. **I** called vpon the **LORDE** my father, that he wolde not leave me without helpe, in the daye of my trouble and in the tyme of the proude. **I** praysed thy name continually, yeldinge honoure and thankes vnto

Ecclesiasticus.

it: and so my prayer was herde. Thou sauest me from destruccion, and deliueredest me fro þe vnrightheous tyme. Therefore wil I acknowledge and praise the, and magnifie þe name of the LORDE.

C Whā I was yet but yonge, or euer I wete astraye, I desired wysdome openly in my prayer. I came therfore before the temple, and sought her vnto the last. Then flourished she vnto me, as a grape that is soone ripe. My hert reioysed in her, then wente my fote the right waye, yee from youth vp sought I after her: I bowed downe myne eare and receaued her. I founde me moch wysdome, and prospered greatly in her. Therfore wyll I ascribe the glory vnto him, that geueth me wysdome: for I am aduysed to do therafter. I will be gelous to cleue vnto the thinge þe is good, so shal I not be confounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lift vp myne handes an hye, then was my soule lightened thorow wysdome, that I knowleged my foolishnes. I ordred my soule after her, she and I were one hert from the begynninge, and I founde her in clennesse. And therfore shal I not be forsaken.

D My hert longed after her, and I gat a good treasure. Thorow her yf LORDE hath geuen me a new tonge, wherewith I wil praise him. O come vnto me ye vnlearned, and dwell in yf house of wysdome: withdraue not youre selues from her, but talke and comon of these thinges, for youre soules are very thirslie. I opened my mouth, and spake: O come and bye wysdome without money, bowe downe youre neck vnder hir yock, and youre soule shall receaue wysdome. She is harde at hande, and is content to be founde. Beholde with youre eyes, how that I haue had but litle labour, and yet haue founde moch rest. O receaue wysdome, and ye shall haue plenteousnes of syluer and golde in possession. Let youre mynde reioyse in his mercy, and be not ashamed of his prayse. Wyke his worke by tymes, and he shal geue you youre rewarde in due tyme.

The ende of Ecclesiasticus, other
wyse called Iesus the sonne
of Syrac.
(*)

The prayer of Azarias and the songe

of yf thie children after Theodoricos
translations: which
wordes are wyrtten in
yf thirde chapter of
Daniel after the
olde text in
Latyn.

And they walked in the myddest of the flamme, prayyinge God and magnifyinge yf LORDE. Azarias stode vp, and prayde on this maner. Euen in the myddest of the fyre opened he his mouth, and saide: Blessed be thou (O LORDE God of our fathers) right worthy to be praysed and honoured is yf name of thine for euermore: for thou art righteous in all yf thinges yf thou hast done to vs: Yee faithful are all yf workes, yf wayes are right, and yf iudgements true. In all yf thinges yf thou hast brought vpon vs, and vpon the holy cite of our fathers (euen Jerusalem) thou hast executed true iudgment: Yee accordinge to right and equitye hast thou brought these thinges vpon vs, because of oure synnes.

For why: we haue offended, and done wickedly, departinge from the: In all thinges haue we trespassed, and not obeyed thy commaundementes, ner kepte the, nerher done as thou hast bydden vs, yf we might prospere. Wherfore, all yf thou hast brought vpon vs, and euery thinge yf thou hast done to vs, thou hast done them in true iudgment: As in deluyeringe vs in to the bondes of oure enemies, amonge vngodly and wicked abheminacions, and to an vnrightheous kinge, yee yf most frowarde vpon earth. And now we maye not open our mouthes, we are become a shame and reprose vnto yf seruantes, and to the yf worshipec the.

Yet for thy names sake (we beseeche the) geue vs not vp for euer, breake not thy covenannt, and take not awaye thy mercy from vs, for thy beloued Abrahams sake, for thy seruauant Isaacs sake, and for thy holy Israels sake: to whom thou hast spoken and promysed, yf thou woldest multiply their sede as yf starres of heauen, and as the londe yf lieth vpon yf see shore. For we (O LORDE) are become lesse than any people, and be kepte vnder this daye in all the worlde, because of oure synnes: So that now we haue nether prynce, duke, prophet, burnt offeringe, sacrifice, oblation, incense ner Sanctuary before the.

Dan. 9. c

Baruc. 2. b

Gen. 15. c
22. c. 26. a
Deut. 10. d

Esa. 35. a

Ecclesi. 6. c

The songe

Neuerthelesse, in a contrite herte and an humble sprete let vs be receaued, & we maie opteyne thy mercy. Like as in the burnt offerynge of rammes & bullockes, and like as in thousandes of fat lambes: so let o' offrynge be in thy sight this daye, & it maye please y, for there is no cōfucion vnto them, & put the re trust in the. And now we folowe the with all o' herte, we feare the, & seeke thy face. Put vs not to shame, but deale w' vs after thy loynge kyndnesse, & a cordinge to the multitude of thy mercies. Delyuer vs by thy miracles (o LORDE) & get thy name an honoure: that all they which do thy seruantes euell, maye be confounded. Let them be ashamed thorow thy Allmightie power, and let their strength be broken: that they maye knowe, how that thou only art the LORDE God, & hono' worthy thorow out all the worlde.

And the kynges seruantes & put them in, ceassed not to make the ouen hote with wylde fyre, drye strawe, pitch & sagottes: so that the flamme wente out of the ouen vpon a xliij. cubites: yee it toke awaye, & brent vp those Caldees, & it gat holde vpon besyde the ouen. But the angel of the LORDE came downe in to the ouen to Asarias and his fellows, & smote & flamme of the fyre out of the ouen, & made the myddest of the ouen, as it had bene a coole wynde blowinge: so that the fyre nether touched them, greued them, ner dyd them hurte. Then these thre (as out of one mouth) praysed, honoured, and blessed God in the fornace, sayenge:

1. Mac. 4 d Blessed be thou, o LORDE God of oure fathers: for thou art prayse & honoure worthy, yee & to be magnified for evermore. Blessed be y holy name of thy glory, for it is worthy to be praysed, and magnified in all worldes. Blessed be thou in the holy temple of y glory, for aboue all thinges thou art to be praysed, yee & more then worthy to be magnified for ever. Blessed be thou in the trone of y kyngdome, for aboue all thou art worthy to be wel spoken of, & to be more then magnified for ever. Blessed be thou, that lokest thorow the depe, & syttest vpon the Cherubyns: for thou art worthy to be praysed, & aboue all to be magnified for ever. Blessed be thou in y firmament of heauen, for thou art prayse and honoure worthy for ever.

All ye workes of the LORDE: speake good of y LORDE, prayse him, and set him vp for ever.

Psal. 101. c and 146. a O ye angels of the LORDE, speake good of the LORDE: prayse him, and set him vp for ever.

of the iij. children. Fo. lviij.

O ye heauens, speake good of the LORDE: prayse him, and set him vp for ever.

O all ye waters that be aboue the firmament, speake good of the LORDE: prayse him, and set him vp for ever.

O all ye powers of the LORDE, speake good of the LORDE: prayse him, & set him vp for ever.

O ye Sonne & Moone, speake good of the LORDE: prayse him, & set him vp for ever. Psal. 148. a

O ye starres of heauē, speake good of the LORDE: prayse him, & set him vp for ever. Psal. 135. a

O ye showres & dew, speake good of the LORDE: prayse him, & set him vp for ever.

O all ye wyndes of God, speake good of y LORDE: prayse him, & set him vp for ever.

O ye fyre & heate, speake good of y LORDE: prayse him, and set him vp for ever.

O ye wynter and somner, speake good of the LORDE: prayse him, and set him vp for ever.

O ye dewes & frostes, speake good of the LORDE: prayse him, & set him vp for ever.

O ye frost and colde, speake good of the LORDE: prayse him, and set him vp for ever.

O ye yse and snowe, speake good of the LORDE: prayse him and set him vp for ever.

O ye nightes and dayes, speake good of the LORDE: prayse him, and set him vp for ever.

O ye light and darcknesse, speake good of the LORDE: prayse him, and set up him for ever.

O ye lightenynges and cloudes, speake good of the LORDE: prayse him, & set him vp for ever.

O let the earth speake good of the LORDE: yee lett it prayse him, and set him vp for ever.

O ye mooraynes and hilles, speake good of the LORDE: prayse him, and set him vp for ever.

O all ye grene thinges vpon the earth, speake good of the LORDE: prayse him, & set him vp for ever.

O ye welles, speake good of the LORDE: prayse him, and set him vp for ever.

O ye sees and floudes, speake good of the LORDE: prayse him, & set him vp for ever.

O ye whalles and all that lyue in the waters, speake good of the LORDE: prayse him, and set him vp for ever.

O all ye foules of the ayre, speake good of the LORDE: prayse him, and set him vp for ever.

O all ye bestes & catell, speake good of y LORDE: prayse him, & set him vp for ever.

The story

O ye children of men, speake good of the LORDE: prayse him, & set him vp for ever.

O let Israel speake good of the LORDE, prayse him, and set him vp for ever.

O ye priestes of y LORDE, speake good of the LORDE: prayse him, and set him vp for ever.

*Psal. 112. a
114. a.
115. a
Apo. 19. a* O ye seruantes of the LORDE, speake good of the LORDE: prayse him, & set him vp for ever.

O ye spietes and soules of the righteous, speake good of y LORDE: prayse him, and set him vp for ever.

O ye holy and humble men of herte, speake ye good of the LORDE: prayse ye him, & set him vp for ever.

*Iere. 20. c
Esa. 43. a
1. Mac. 2. f
Psal. 104. a
105. a, 106.
2. 116. a &
117. a* O Ananias, Azarias and Misael, speake ye good of the LORDE: prayse ye him, and set hi vp for ever. Which hath deliuered vs from y hell, kepte vs from y honde of death, rydde vs from the myddest of the burnynge flamme, and saued vs euē in the myddest of y fyre. O geue thātes therfore vnto y LORDE: for he is kynde harted, and his mercy endureth for ever. O all ye deuoute men, speake good of the LORDE, euen the God of all goddes: O prayse him, and geue him thanks, for his mercy endureth worlde without ende.

The story of

Susanna which is

the XIII. chapter of Daniel after the Lacyne.

A Here dwelt a man in Babilō, called Joachim: y toke a wife, whose name was Susanna, (y daughter of Helchias) a very fayre woman, & soch one as feared God. Hir father & hir mother also were godly people, & taught their daughter acordinge to y lawe of Moses. Now Joachim (hir husbōnde) was a greate rich man, & had a fayre orcharde ioyninge vnto his house. And to him resorted the Jewes comonly, because he was a man of reputacion amonge them. The same yere were there made two iudges, sech as the LORDE speaketh of: All the wickednesse of Babilon, cometh from y elders (y is) from y iudges, which seme to rule the people. These came off to Joachims house, & all soch as had eny thinge to do in the lawe, came thither vnto them.

of Susanna.

Now when the people came agayne at after noone, Susanna wente in to hir husbōdes orcharde, to walke. The elders seynge this, that she went in daylie & walked: they burned for lust to her, yee they were almost out of their wittes, & cast downe their eyes, that they shulde not se heauē, ner remembre, y God is a righteous iudge. For they were both wounded w the loue of her, nether durst one shewe another his greife. And for shame, they durst not tell her their inordynate lust, y they wolde sayne haue had to do w her. Yet they layed wayte for her earnestly from daye to daye, that they might (at the leest) haue a sight of her. And the one sayde to y other: Up, let vs go home, for it is dyner tyme. So they wente their waye from her.

When they returned agayne, they came together, enqueringe out y matter betwixte them selues: yee the one tolde y other of his wicked lust. The apoynted they a tyme, whē they might take Susanna alone.

It happened also y they spyed out a conueniēt tyme, when she wente forth to walke (as hir maner was) & no body with her, but two maydēs, & thought to wash her self in the garden, for it was an hote season: And there was not one person there, excepte the two elders, y had hyd them selues, to beholde her. So she sayde to hir maydens: go fetch me oyle & sope, & shut the orcharde dore, y I maye wash me. And they dyd as she bad them, & shut the orcharde dore, & wente out them selues at a backe dore, to set the thinge y she had cōmaunded: but Susanna knewe not, y y elders laie there hyd within. Now when the maydens were gone forth, y two elders gat them vp, & ranne vpon her, sayenge now, the orcharde doores are shut, that no man can se vs: we haue a lust vnto the, therefore consent vnto vs, and lye with vs.

If thou wilt not, we shall bringe a testimoniall agaynst the: that there was a yonge felowe with the, and that thou hast sent awaye thy maydens from the for the same cause. Susanna sighed, and sayde: Alas, I am in trouble on every syde. Though I followe youre mynde, it wyll be my death: and yf I consent not vnto you, I can not escape youre hondes. Wel, it is better for me, to fall in to youre hondes without the dede doinge, then to synne in the sight of the LORDE: and with that, she cried out with a loude voyce: the elders also cried out agaynst her.

Then ranne there one to the orcharde dore, & smote it open. Now when the seruantes of the house herde y crie in y orcharde,

*Exo. 2. a
2. Re. 11. a*

The story

they rushed in at the backe doore, to see what the matter was. So when the elders tolde them, the seruantes were greatly ashamed, for why, there was neuer soch a reporte made of Susanna. On the morow after came the people to Joachim hir housbonde, and 3 two elders came also, full of myscheuous ymaginacions agaynst Susanna, to bringe her vnto death, & spake thus before the people: Sende for Susanna 3 daughter of Helchias, Joachims wife. And immediatly they sent for her. So she came w her father & mother, hir children & all her kynrede. Now Susanna was a tender person, & maruelous fayre of face. Therfore the wicked men commaunded to take of the clothes from her face (for she was couered) 3 at the leest, they might so be satisfiied in hir beutie. Then hir frendes, yee & all they 3 knewe her, began to wepe.

Leui. 24. c. These two elders stode vp in the myddest of the people, & layed their hondes vpon 3 heade of Susanna: which wepte, and looked vp towarde heauen, for hir herte had a sure trust in the LORDE. And the elders sayde: As we were walkinge in the orcharde alone, this woman came in to hir two maydes: whom she sent awaye from her, & sparred 3 orcharde doores. With that, a yonge felowe (which there was hyd) came vnto her, & laye w her. As for vs, we stode in a corner of the orcharde. And whē we sawe this wickednes, we rāne to her: & perceaued, 3 they had medled together. But we coude not holde him, for he was stronger then we: thus he opened 3 doore, & gat him awaye. Now whē we had takē this womā, we ayled her, what yōge fellow this was: but she wolde not tell vs. This is 3 matter, & we be witnesses of 3 same.

The comon sorte beleued them, as those 3 were the elders & iudges of the people, & so they condemned her to death. Susanna cried out w a loude voyce, & sayde: O euerlastinge God, thou searcher of secretes, thou 3 knowest all thinges afore they come to passe: thou wotest, 3 they haue borne false witness agaynst me: & beholde, I must dye, where as I neuer dyd eny soch thinges, as these men haue maliciously inuented agaynst me. And 3 LORDE herde hir voyce. For whē she was led forth to death, 3 LORDE raised vp 3 spiete of a yōge childe, whose name was Daniel, which cried w a loude voice: I am cleue frō this bloude. Thē all 3 people turned thē toward him, & saide: What meane these wordes, 3 thou hast spokē? Daniel stode in 3 myddest of thē, & sayde: Are ye soch sooles (O ye childre of Israel) 3 ye cā not discernē? Ye ha

of Susanna. Fo. lviij.

ue here condēned a daughter of Israel vnto death, and knowe not the tyneth wherfore: So syt on iudgment agayne, for they haue spoken false witness agaynst her.

Wherfore the people turned agayne in all the haist. And the elders (that is, the principall heades) sayde vnto him: come sit downe here amonge vs, and shewe vs this matter, seynge God hath geuen the as greate honoure, as an elder. And Daniel sayde vnto them: Put these two asyde one from another 3-Reg. 3. d and then shal I heare them. When they were put a sunder one from another, he called one of them, and sayde vnto him: O thou olde cankerde carle, that hast vsed thy wickednesse so longe: thine vngracious dedes which thou hast done afore, are now come to light. For thou hast geuen false iudgements, thou hast oppressed the innocent, and letten the giltie go free, where as yet the LORDE saith: The innocent and righteous se thou slaye not. Wel than, yf thou hast sene her, tel me, vnder what tre sawest thou them talkynge together? He answered: Vnder a Molbery tre. And Daniel sayde: very wel, Now thou leist even vpon thine heade. Lo the messaunger of the LORDE hath receaued the sentence of him, to cut 3 in two.

Then put he him asyde, and called for the other, and sayde vnto him: O thou sēde of Canaan, but not of Iuda: saynest thou hast disceaued the, and lust hath subuerted thine herte. Thus dealte ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Iuda wolde not abyde youre wickednesse. Now tell me than, vnder what tre didest thou take them speakinge together? He answered: vnder a pomgranate tre. Then sayde Daniel vnto him: very wel, now thou leyst also even vpon thine heade. The messaunger of the LORDE stonderh waytinge with the swerde, to cut the in two, and to slaye you both.

With that, all the whole multitude gaue a greate shoute, and praysed God, which allwaye deliuereth them 3 put their trust Psal. 118. a in him. And they came vpon the two elders, (whom Daniel had conuicted with their owne mouth: that they had geuen false witness) and dealte with them, even likewise as they wolde haue done with their neyghboure: yee they dyd acordinge to the lawe of Moses, and put them to death. Thus the innocent bloude was saved the same daye.

Thē Helchias & his wife praysed God for

The storie of Bel.

their daughter Susanna, with Joachim hir
husbonde and all þe kinrede: that there
was no dishoneste founde in her.

From that daye forth was
Daniel had in greate
reputaciō in the
sight of þe
people.

The ende of the story of
Susanna.

The story of Bel, which is the

iiiiij. Chapter of Da
niel after the
Latin.

A Here was at Babilon an ymage,
called Bel: and there were spent
vpon him every daye, xij. calves,
xl. shepe, and sixe greate pottes of
wine. Him dyd the kynge worshi-
pe himself, and wente daylie to hono-
ur him: but Daniel worshipped his owne God. And the kynge
sayde vnto him: Why dost not thou worshi-
pe Bel? he answered and sayde: Because I
maye not worshi-
pe thinges, that be made w-
hondes, but the lyuynge God, which made
heauen and earth, and hath power vpon all
flesh. The kynge sayde vnto him: thinkest
thou not, þe Bel is a lyuynge God? Or seist
thou not, how moch he eateth and drynketh
every daye? Daniel smiled, and sayde: O kyn-
ge, disceane not thyselfe: This is but made of
claye within, and of metall without, nether
eateth he ever eny thinge.

Deut. 4. c
and 5. a
Exo. 20. a
Deut. 6. d
Matt. 4. a

Eccles. 30. c

Leu. 24. c

B Then the kynge was wroth, and called
for his prestes, and sayde vnto them: If ye
tell me not who this is, that eateth vp these
expenses, ye shal dye: But yf ye can certifie
me, that Bel eateth them, then Daniel shal
dye, for he hath spoken blasphemy agaynst
Bel. And Daniel sayde vnto the kynge: let it
so be, accordinge as thou hast sayde. The pres-
tes of Bel were lxx. besyde their wyues and
children. And the kynge wente with Daniel
into the temple of Bel. So Bels prestes say-
de: Lo, we wil go out, and set thou þe meate the-
re (O kynge) and poure in the wyne: then shutt
the dore fast, and seale it with thine owne sig-
net: and to morow when thou comdest in, yf
thou fyndest not, that Bel hath eaten vp all,
we wil suffre deatch: or els Daniel, that hath
lyed vpon vs. The prestes thought them sel-

The storie of Bel.

ues sure ynough, for vnder þe altare they had
made a preuy inraunce, and there wente they
in euer, and ate vp what there was.

So when they were gone forth, the kyn-
ge set meates before Bel. Now Daniel had
comaunded his seruantes to bunge asshes
and these he sifted thorow out all the tem-
ple, that the kynge might se. Then wente
they out, and sparre the dore, sealinge it with þe
kynge's signet, and so departed. In þe night
came the prestes with their wyues and chil-
dren (as they were wonte to do) and ate and
dronke vp all. In the mornynge be tyme at
the breake of the daye, the kynge arose, and Da-
niel with him. And the kynge sayde: Daniel,
are the scales whole yet? He answered: Yee (O
kynge) they be whole. Now as soone as he
had opened the dore, the kynge looked vnto þe
altare, and cried with a loude voyce: Greate
art thou O Bel, and with the is no disceate.
Then laughed Daniel, and helde the kynge,
that he shulde not go in, and sayde: Beholde
the pauement, marcke well, whose fote steps
are these? The kynge sayde: I se the fote
steppes of men, women and children.

Therfore the kynge was angrie, and toke
the prestes, with their wyues and children, and
they shewed him þe preuy doores, where they
came in, and ate vp such thinges as were vpon
þe altare. For the which cause þe kynge slewe
them, and deliuered Bel in to Daniels power,
which destroyed him and his temple.

Iere. 51. g
Esa. 46. a
Iere. 50. a

And in that same place there was a grea-
te dragon, which they of Babilon worship-
ped. And þe kynge sayde vnto Daniel: sayest
thou, yf this is but a god of metall also? lo, he
liueth, he eateth and drynketh: so yf thou cast not
saye, that he is no lyuynge God, therfore wor-
shi-
pe him. Daniel sayde vnto þe kynge: I wil
worshi-
pe the LORDE my God, he is þe truly
lyuynge God: as for this, he is not the God of
life. But geue me leaue (O kynge) and I shal des-
troye this dragon without swearde or staff.
The kynge sayde: I geue þe leaue. Then Da-
niel toke pitch, fatte and hairie woll, and did
seyth them together, and made lompes ther-
of: this he put in þe Dragons mouth, and so þe
dragon barst in sonder: and Daniel sayde: lo,
there is he whom ye worshipped.

Dan. 6. e

When they of Babylon herde that, they
toke greate indignacion, and gathered them
together agaynst the kynge, sayenge: The
kynge is become a Jewe also, he hath destro-
yed Bel, he hath slayne þe Dragon, and put
the prestes to deatch. So they came to þe kyn-
ge, and sayde: let us haue Daniel, or els we wil
destroye the and thine house.

¶

The storie of Bel.



Daniel 6. c Now whan y Kyng sawe, that they rushed in so sore vpon him, & that necessite constrained him, he deliuered Daniel vnto them: which cast him in to the Lyons denne, where he was sire dayes. In the denne there were ieuē Lyons, and they had geuen them euery daye two bodies and two shepe: which they were not geue them, that they might deuoure Daniel.

Eze. 8. a **5. Re. 17. a** **S** There was in Jewry a prophet called Abacuc, which had made potage, and broken bried in a depe platter, and was goinge in to the selde, for to bringe it to y mowers. But the angell of the LORDE sayde vnto Abacuc: go cary the meat that thou hast in to Babilon, vnto Daniel, which is in y lyōs denne. And Abacuc sayde: LORDE, I neuer sawe Babilon: and as for the denne, I knowe it not. Then the angel of the LORDE toke him by the toppe, and bare him by the hayre of the heade, and (thorow a mightie wynde) set him in Babilon vpon the denne. And Abacuc cried, sayenge: O Daniel thou seruauit of God, haue, take the breakfast, y God hath sent y. And Daniel saide: O God, hast thou thought vpon me: wel, thou neuer failest them that loue the. So Daniel arose, & ate: and the angel of the LORDE set Abacuc in his owne place agayne immediatly.

Iere. 38. b **Hest. 7. b** **Dan. 6. c** **G** Vpon the seventh daye, the Kyng wente to bewepe Daniel: and whan he came to the denne, he looked in: and beholde, Daniel sat in the myddest of the Lyons. Then cried y Kyng with a loude voyce, sayenge: Greate art thou, o LORDE God of Daniel: & he drew him out of the denne. As for those that were y cause of his destrucciō, he dyd cast the in to the denne, and they were deuoured in a moment before his face.

Dan. 6. c After this, wrote the Kyng vnto all people, Kyngredes and tinges, that dwelt in all countrees, sayenge: peace be multiplied with you My commaundment is, in all the domynion of my realme: that men feare and stonde in awe of Daniels God, for he is the ly-

The storie of Bel. Fo. lix.

nyng God, which endureth euer: his Kyngdome abydeth vncorrupte, and his power is euerlastinge. It is he that can deliuer and saue: he doth wonders and maruelous workes in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

Luc. 1. c
Esa. 43. b
Ose. 13. b
Dan. 3. f

The ende of the Storie of Bel.

The first booke of the Machabees,

What this booke conteyneth.

- Chap. I.** Of the power of Alexander Kyng of Macedonia. Of certayne vnfaithfull Israelites. Of the greate tyranny of Antiochus, & how miserably he destroyeth Ierusalem: which God suffereth to be plagued, because they haue forsaken him.
- Chap. II.** How feruently Matathias and his sonnes stryue for the honoure of God and welfare of the people: How sweetly he exorteth his sonnes (eue in the houre of his death) to be stedfast in the lawe of God.
- Chap. III.** Of Judas Machabeus that worthy captayne, and of his noble actes agaynst Antiochus.
- Chap. IIII. V.** Of the glorious victory, that God gaue Judas agaynst Gorgias and Lisias: how they wyne the cite, and cleanse the temple agayne, & how they fyght afterwarde agaynst the Zeithen.
- Chap. VI.** Antiochus besegeth Elymas in persia: Judas layeth sege to the castel at Ierusalem, the Kyng goeth aboute to helpe the that are therein.
- Chap. VII.** The tyranny of Demetrius. They take truce with the people of God, & kepe it not.
- Chap. VIII.** Judas hearinge how reasonable the Romaynes are, seeketh for to make peace with them.
- Chap. IX.** How Judas was slaine in the battail and how there came vp derth after his death. Jonathas was captayne after him, and gat the victory of Barchides.
- Chap. X.** Of Alexander the sonne of Antiochus. Demetrius maketh peace with Jonathas, & so doth Alexander afterwarde. Prolomy geueth his doughter Cleopatra vnto Alexander. Demetrius desyereth Jonathas.
- Chap. XI.** Prolomy ryseth agaynst Alexander and Jonathas, and promyseth to geue Demetrius his daughter, whom he had geuen already vnto Alexander. The death of Alexander and Prolomy, the raigne of Demetrius. Demetrius and Jonathas are frenches. Alexanders sonne taketh the Kyngdome vpon him.

The i. boke of the Machabees.

The first Chap.

Chap. XII. The Jewes wryte vnto the Romaynes and Sparcians to renue the olde frendshipe. Triphon receaueth Jonathas with fayre wordes, and then causeth him and his to be slayne.

Chap. XIII. After the death of Jonathas is Symon his brother made Captaine of the people which goeth forth agaynst Triphon, and burieth his brother. Triphon slayeth Antiochus haynously. Symon maketh peace with Demetrius, and layeth sege to Gaza.

Chap. XIII. Demetrius seeketh helpe against Triphon. Demetrius taketh peace in Jewry. Simo ruleth well. The Romaynes and they of Sparta renue the peace with Symon.

Chap. XV. Antiochus wryteth lonyngly vnto the Jewes, and persecuteth Triphon. He breakeyth the bond with the Jewes.

Chap. XVI. The faithfulness of Symon & his sonnes. Ptolomy slayeth them disceatfully, and betrayeth the londe.

toke vpon the for to go vnto the Kyng, which gaue them licence to do after the ordinaunce of the heithen. Then set they vp an open scole (at Jerusalem) of the lawes of the heithen, and were nomdrie circumcised: but forsoke the holy Testamente, and ioyned them selues to the heithen, & were cleane sold to do myschese.

So when Antiochus beganne to be mightie in his Kyngdome, he wente aboute to op- tayne the londe of Egypte also, that he might haue the dominion of two realmes. Vpon this entred he into Egypte with a stronge hoost, with charettes, elephantes, horsmen & a greate nombrie of shippes, and beganne to warre agaynst Ptolomy the Kyng of Egypte. But Ptolomy was afrayed of him, and fled: and many of his people were wounded to death. Thus Antiochus wane many stronge cities, and toke awaye great good out of the londe of Egypte.

And after that Antiochus had smytten Egypte, he turned agayne in the Cxliij. yere & wente towarde Israel, and came vp to Jerusalem with a mightie people: and entred proudly into the Sanctuary, and toke awaye the golden altare, the candillsticke and all the ornamente therof: the table of the shewbried, the pouring vessel, the chargers, the golden spones, the velle, the crownes and golden apparel of the temple, and brake downe all. He toke also the syluer and golde, the precious Jewels, and the secret treasures that he founde. And when he had taken awaye all together, caused a greate murther of men, and so fulfilled his malicious pryde, he departed in to his owne londe.

Thus there arose greate heuynesse and misery in all the londe of Israel. The prynces and the elders of the people mourned, the yonge men and the maydens were defyled, and the sayre beute of women was chaunged: the brydegrome and the bryde toke them to mournynge: the londe and those that dwelt therein, was mowed: for all the house of Jacob was brought to confucion.

The first Chapter.

A



fter that Alexander the sonne of Philippe, Kyng of Macedonia wente forth of the londe of Cethim, and slewe Darius Kyng of the Persians and Medes:

It happened, that he toke greate warres in honde, wanne very many stronge cities, and slew many kynges of the earth: goinge thorow to the endes of the worlde, and gettinge many spoyle of the people: In so moch, that the worlde stode in greate awe of him, & therfore was he proude in his herte. Now when he had gathered a mightie stronge hoost, & subdued the lodes and people with their prynces, so that they became tributaries vnto him: he fell sick. And when he perceaued that he must nedes die, he called for his noble estates (which had bene brought vp with him of children) & parted his Kyngdome amonge them, while he was yet alyue. So Alexander raygned xij. yere, and then dyed.

Dan. 7. a
and 8. b

After his death fell the Kyngdome vnto his prynces, and they op- tained it euery one in his rowme, and caused them selues to be crowned as kynges: and so dyd their childre after them many yeres, & moch wickednesse increaced in the worlde. Out of these came the vngacious rote, noble Antiochus the sonne of Antiochus the Kyng (which had bene a pledge at Rome) & he raygned in the Cxxxvij. yere of the raigne of the Grekes.

1. Mac. 8. a

B

In those dayes were there out of Israel wicked men, which moued moch people to their coucel, sayenge: Let vs go & make a conenaunt with the heithen, & are rounde aboute vs: for sence we departed from them, we haue had moch sorow. So this deuice pleased them well, and certayne of the people

Deut. 7. a
Iudic. 2. a

Iere. 44. c



The i. boke of the Machabees.

The ii. Chap. Fo. lx.

D After two yeares the kynge sent his che-
fe treasurer vnto the cities of Iuda, which
came to Ierusalem with a greate multitude
of people, speakinge peaceable wordes vnto
the, but all was disceate: for when they had
geuen him credence, he fell sodely vpon the
cite, and smote it sore, and destroyed moch
people of Israel. And when he had spoyled
the cite, he set fyre on it, castinge downe hou-
ses and walles on euery syde. The women &
their childrentoke they captiue, and led a-
wayne their catell. Then buylded they the cas-
tel of David with a greate and thicke wall,
and with mightie towres, & made it a stron-
ge holde for them. Besyde all this they sett
wicked people and vngodly men to kepe it,
stoared it with weapens and vytales: gathe-
red the goodes of Ierusalem, and layed the
vp there: thus became it a thenyssh castell.

And this was done to laye waite for the
people that wente in to the Sanctuary, and
for the cruell destruccion of Israel. Thus
they shed innocent bloude on euery syde of
Sanctuary, and defyled it: In somoch that
the citesyns were fayne to departe, and the
cite became an habitacion of straungers,
beyng desolate of hir owne sede, for hir ow-
ne natyues were fayne to leaue her. Hir Sac-
tuary was cleue waisted, hir holy dayes we-
re turned in to mournynge, hir Sabbathes
were had in derision, and hir hono^r brought
to naught. Loke how greate hir glory was
afore, so greate was hir confucion, and hir
ioye turned in to sorow.

Antiochus also the kynge sent out a com-
mission vnto all his kyngdome, that all the
people shulde be one. Then they lest euery
man his lawe, and all the heithen agreed
to the comaundement of kynge Antiochus:
Xee many of the Israelites consented there
vnto, offerynge vnto Idols, and defylinge
the Sabbath. So the kynge Antiochus sent
his messaungers with his commission vnto
Ierusalem, and to all & cities of Iuda: that
they shulde folowe & lawes of the heithen,
and forbad ether burntofferynge, meate offe-
rynge or peaceofferynge to be made in the
temple of God, & that there shulde no Sab-
bath, ner hye feast daye be kepte: but com-
maunded, that the Sanctuary and the ho-
ly people of Israel shulde be defyled.

He commaunded also that there shulde
be set vp other altares, temples and Idols:
to offre vp swynes flesh and other vncleane
beastes: that men shulde leane their children
vncircumcised, to defyle their soules with
all maner of vncleinesse & abhominacions:

that they might so forget the lawe, and
chaunge all the holy ordinaunces of God:
and that who so euer wolde not do accordyn-
ge to the commaundement of kynge Antio-
chus, shulde suffre death. In like maner
commaunded he thorow out all his realme,
and sett rulers ouer the people, for to com-
pell them to do these thynges, commaundin-
ge the cities of Iuda to do sacrifice vnto
Idols.

Then wente the people vnto the heithen
by heapes, forsoke the lawe of the LORD,
and committed moch euell in the londe:
yee and chaced out the secrete Israelites,
which had hyd them selues in corners and
pieney places. The xv. daye of the moneth
Casleu, in the Cxlv. yeare, set kynge Antio-
chus an abheminable Idol of desolacion v-
pon the altare of God, and they buylded al-
tares thorow out all the cities of Iuda on
euery syde, before the doores of the houses,
and in the stretes: where they brent incen-
se, and dyd sacrifice. And as for the booke
of the lawe of God, they brent them in the
fyre, and rente them in peces. What so euer
he was that had a booke of the Testament
of the LORD founde by hym, yee who so
euer endeouored himself to kepe the lawe of
the LORD, the kynges commaundement
was, & they shulde put him to death. And
thorow his auctorite they executed these
thynges euery moneth, vpon the people of
Israel that were founde in the cities.

The fyue and twentye daye of the mo-
neth, what tyme as they dyd sacrifice v-
pon the altare (which stode in the steade of
the altare of the LORD) accordinge to
the commaundement of kynge Antiochus,
they put certayne women to death, which
had caused their children to be circumcised:
Not only that, but they hanged vp the chil-
dren by the neckes thorow out all their hou-
ses, and slewe the circumcisers of them.

Yet were there many of the people of Is-
rael, which determed in them selues, that
they wolde not eate vncleane thynges: but
chose rather to suffre death, then to be defy-
led with vncleane meates. So because they
wolde not breake the blessed lawe of God,
they were cruelly slayne. And this greate ty-
ranny increased very sore vpon the people of
Israel.

The II. Chapter.

In those dayes there dyd stode vp o-
ne Matathias the sonne of Symeon

The i. booke of the Machabees.

The ij. Chap.

the priest (out of the kynred of Joaris) fro Jerusalem, and dwelt vpon the mount of Modin, and had v. sonnes: Jho called Gad bis: Symon, called Thasi: Judas, ocher wyse called Machabeus: Eleazer, ocher wyse called Abaron: and Jonathas, whose surname was Apphus. These sawe the euell, & was done amonge the people of Juda and Jerusalem. And Matathias sayde: Wo is me, alas that euer I was borne, to se this misery of my people, and & piteous destruccions of the holy cite: & thus to sit so styll, it beyng deliuered into the hondes the enemies, 1. Mac. 1. b hir Sanctuary is come in to the power of straungers, hir temple is, as it were a man & hath lost his good name. Hir precious ornaments are caried awaye captiue, hir olde men are slayne in the stretes, and hir yonge men are fallen thorow the swearde of the enemies.

What people is it, that hath not some possession in hir kyngdome? Or who hath not gotten some of hir spoiles? All hir glory is taken awaye. She was a Quene, and now she is become an handmayde. Beholde oure Sanctuary, oure bewtye and honoure is waisted awaye, and defyled by the Gentiles. What helpeth it vs then to lyue? And Matathias reuente his clothes, he and his sonnes, and put sack cloth vpon them, & mourned very sore.

Then came the men thither which were sent of kynge Antiochus, to compell such as were fled in to the cite of Modin, for to do sacrifice and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israel consented and enclined vnto them, but Matathias and his sonnes remayned stedfast. Then spake the commissioners of kynge Antiochus, & sayde vnto Matathias: Thou art a noble man, of hye reputation and greate in this cite, hauinge sayre children and brethien. Come thou therfore first, and fulfill the kynges commaundement, like as all the heithen haue done, yee and & men of Juda, and such as remayne at Jerusalem: so shalt thou and thy children be in & kynges fauoure, and enriched with golde, syluer and greate rewardes.

Matathias answered, and spake with a loude voyce: Though all nacions obeye the kynge Antiochus, and fall awaie euery man fro kepynge & lawe of their fathers: though they consente to his commaundementes, yet wil I & my sonnes and my brethien, not fall from the lawe oure fathers. God forbyd we shulde: that were not good for vs, that we

shulde forsake the lawe and ordinaunces of God, and to agre vnto the commaundement of kynge Antiochus. Therfore we will do no such sacrifice, nether breake the statutes of & lawe, to go another waye. And whē he had spoken these wordes, there came one of the Jewes, which openly in the sight of all, dyd sacrifice vnto the Idols vpon the altier in the cite of Modin, accordinge to the kynges commaundement. Act. 5. b Pro. 4. e

When Matathias sawe this, it greued him at the herte, so that his raynes shoke withall, and his wrath kindled for very zeale of the lawe. With that he gaue a skippe forth, and kylled the Jew besyde the altier: yee and slewe & kynges commissioner, that compelled him to do sacrifice, & destroyed the altier at the same time: such a zeale had he vnto the lawe of God, like as Phinees dyd vnto Zambri the sonne of Salomi. And Matathias cried with a loude voyce thorow & cite, sayenge: Who so is seruent in the lawe, & wil kepe & couenaunt, let him folowe me. So he and his sonnes fled in to the mountaynes and left all that euer they had in & cite. Many other godly men also departed in to the wyldernesse with their children, their wyues and their catell, and remayned there: for the tyranny increaced so sore vpon them. Num. 25. b 1. Ma. 5. e

Now when the kynges seruantes and the hoost, which was at Jerusalem in the cite of David herde, that certayne me had broken the kynges commaundement and were gone their waye to the wyldernesse in to secrete places, and that there were many departed after them: they folowed vpon them to fight agaynst them in the Sabbath daye, and sayde: Wyll ye yet rebell? Get you hence & do the commaundement of kynge Antiochus, and ye shall lyue. They answered: We wil not go forth, nether wil we do the kynges commaundement, to defyle & Sabbath daye. Then beganne they to fight agaynst them neuerthelesse they gaue them none other answer, nether cast they one stone at them, ner made fast their pienny places, but sayde: We wil dye all in oure innocency, heauen & earth shal testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabbath, & slewe both men and catell, their wyues and their children, to the nombre of a thousande people.

When Matathias and his frendes herde this, they mourned for them right sore, and sayde one to another: If so be that we all do as oure brethien haue done, and fight not for oure lyues & for oure lawes agaynst the he

10. Ju. 1. e

The i. booke of the Machabees.

then: then shall they the sooner rote vs out of the earth. So they concluded amonge the selues at the same tyme, sayenge: What so euer he be that cometh to make battayll wth vs vpon the Sabbath daye, we wyll fight agaynst him, & not dye all, as o^r brethien y^e were murthured so haynously. Vp^{on} this came the Synagoge of the Jewes vnto the: stronge men of Israel, all soch as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stonde by them: In so moch that they gathered an hoost of men, and slewe the wicked doers in their gelousy, and the vngodly men in their wiath. Some of the wicked fled vnto the heithen, and escaped.

Thus Matathias and his frendes wente aboute, and destroyed the aulters, and circumcised the childien, that had not yet receaued circumcision: as many as they founde within y^e coostes of Israel: and followed mightely vpon the childien of pryde, and this acte prospered in their hondes: In so moch, that they kepte the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.

S After this when the tyme drew on fast, that Matathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccion and wiathfull displeasure: Wherefore (o my sonnes) be ye feruent in the lawe, and ioperde youre lyues for the Testament of the fathers: call to remembraunce what actes oure fathers dyd in their tyme, so shall ye receaue greate honoure and an everlastinge name.

Remember Abraham, was not he founde faithfull in tentacion, and it was reckened vnto him for righteousnesse? Joseph in tyme of his trouble kepte the commaundement, and was made a lorde of Egypte. Phinees oure father was so feruent for the honoure of God, that he opraigned the covenant of an everlastinge priesthode. Josue for fulfilling the worde of God, was made the captayne of Israel. Caleb bare recorde before the congregacion, and receaued an heretage. Dauid also in his mercifull kyndnesse, opraigned the throne of an everlastinge kyngdome. Elias beyng gelous and feruent in the lawe, was taken vp in to heaue. Hananias, Azarias and Misael remayned stedfast in faith, and were delyuered out of the fyre. In like maner Daniel beyng vngiltie, was saved from the mouth of the Lyons.

The iij. Chap. Fo. lxi.

And thus ye maye conside thorow out all ages sens the worlde beganne, that who so euer put their trust in God, were not ouer come. Feare not ye then the wordes of an vngodly man, for his glory is but donge and woimes: to daye is he set vp, and to morow is he gone: for he is turned in to earth, and his memoriaill is come to naught. Wherefore (o my sonnes) take good hertes vnto you, and quyte youre selues like men in the lawe: for yf ye do the thinges that are commaunded you in the lawe of the L O R D E youre God, ye shal optaine greate honoure therein.

And beholde, I knowe that youre brother Symon is a man of wysdome: se that ye geue eare vnto him allwaye, he shall be a father vnto you. As for Judas Machabeus, he hath euer bene mightie and stronge from his youth vp: let him be youre captayne, and ordre the battayll of y^e people: Thus shall ye bryng vnto you all those that fauoure the lawe, and se that ye auenge the wronge of youre people, and recompence the heithen agayne, and applie youre selues whole to the commaundement of the lawe. So he gaue them his blessinge, and was layed by his fathers: and dyed in the Cxviij, yere at Modin, where his sonnes buried him in his fathers sepulcre, & all Israel made greate lamentacion for him.

The III. Chapter.

Then stode vp Judas Machabeus in his fathers steade, and all his brethien helped him: and so dyd all they that helde with his father, and fought with cherefulnesse for Israel. So Judas gat his people greate honoure: he put on a brest plate as a gyaunte, and arayed him self with his harnesse, and defended the hoost with his swearde. In his actes he was like a lyon, & as a lyons whelpe roaringe at his praye. He was an enemye to the wicked, and hited them out: and brient vp those, that vered his people: So that his enemies fled for feare of him, and all the workers of vngodlynes were put to trouble: soch lucke and prosperite was in his honde. This greued dyuerse kynges, but Jacob was greatly reioysed thorow his actes, and he gat him self a greate name for euer.

He wente thorow the cities of Juda, destroyenge the vngodly out of them, turnynge a waye the wiath from Israel, and receauynge soch as were oppressed: and the same of him wente vnto the vttemost parte of y^e

Heb. ii. b

Mat. 10. d
Esa. 51. c
and 40. a
1. Pet. 1. d
Iacob. 1 b
eccl. 14. b
Psal. 26. c
and 30. d

Josephus
cap 8. p. li.
12. Antiq.

psal 100. b
2. Mac. 9. a

The i. booke of the Machabees.

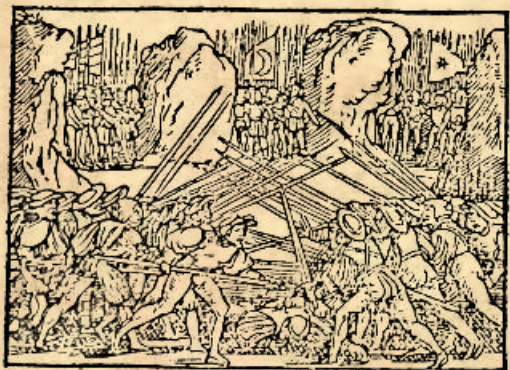
earth. Then Appollonius (a pryncce of Syria) gathered a mightie greate hoost of the heithen & out of Samaria, to fight agaynst Israel. Which when Judas perceaued, he wente forth to meete him, fought with him, slew him, and a greate multitude with him: the remnaunte fled, and he toke their substance. Judas also toke Appollonius owne swerde, and fought wth it all his life longe.

B Now when Scron (another pryncce of Syria) herde saye, that Judas had gathered vnto him the congregacion and church of the faithfull, he sayde: I will get me a name and a prayse thorow out the realme: for I will go fight with Judas and them that are with him, as many as haue despised the kynges commaundement. So he made him ready, and there wente with him a greate mightie hoost of the vngodly, to stande by him, and to be auenged of the childre of Israel. And when they camenye vnto Bethoron, Judas wente forth agaynst them with a small company. And when his people sawe sech a greate hoost before the, they sayde vnto Judas: How are we able (beyng so fewe) to fight agaynst so greate a multitude and so stronge? seinge we be so weery, and haue fasted all this daye.

1. Re. 14. a But Judas sayde: It is a small matter for many to be ouercome with fewe: For there is no difference to the God of heauen, to deliuer by a greate multitude or by a small company: for the victory of the battell ston-

2. par. 27. b

C deth not in the multitude of the hoost, but the strength commeth from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude: to destroye vs, oure wyues and oure children, and to robbe vs. But we will fight for oure lyues and for oure lawes, and the LORDE himself shall destroye the before oure face: either fore be not ye a frayd of them.



As soone as he had spoken these wordes, he leapt suddenly vpon the. Thus was Se-

The iiij. Chap.

ron smytten, and his hoost put to flight, and Judas folowed vpon them beyonde Bethoron vnto the playne felde: where there were slayne eght hundred men of them, and the residue fled in to the londe of the philistynes. Then all the heithen on enery syde were afrayed for Judas and his brethzen: so y^e the rumoure of him came vnto the kynges eares, for all the Gentiles coude tell of the warres of Judas.

D So when kyng Antiochus herde these tidinges, he was angrie in his mynde: wherefore he sente forth and gathered an hoost of his whole realme, very stronge armies: and opened his treasury, and gaue his hoost a yeaeres wagies in honde, commaundynge them to be ready at all tymes.

Nevertheless when he sawe, that there was not moneye ynough in his treasures, and that thorow the discorde and persecucion, which he made in y^e londe (to put downe y^e lawes that had bene of olde tyme) his customes and tributes of the londe were mynished: he feared that he was not able for to beare the costes and charges any lenger, ner to haue soch giftes, to geue so liberally as he dyd afore, more then the kynges that were before him.

Wherefore he was heuy in his mynde, and thought to go in to persides, for to take tributes of y^e londe, and so to gather moch moneye. So he left Lysias (a noble man of the kynges bloude) to ouersee the kynges busynesses, from the water Euphrates vnto the borders of Egypte: and to kepe well his sonne Antiochus, till he came agayne.

1. Mac. 6. 1

E Moreover, he gaue him half of his hoost and elephantes, committed vnto him enery thinge of his mynde, concernynge these which dwelt in Juda, and Jerusalem: that he shulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnaunt of Jerusalem: to put out their memoriall from that place, to set straungers for to inhabit all their quarters, and to parte their londe amonge them. Thus the kyng toke the other parte of the hoost, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundredeth and xliij. yeaere, and wente thorow the hye countrees.

Iosep. ca 10. libro 1 Antiq.

And Lysias chose vnto him ptolomy the some of Dorimirus, Nycanor and Gorgias mightie men, & the kynges frendes. These he sent with xl. thousande fote men and viij. thousande horsmen, for to go in to y^e londe of Juda, and to destroye it, as the kyng

2. Mac. 1

The i. boke of the Machabees.

commanded. So they wente forth with all their power, and came to Emmaus in to the playne felde. When the marchautes herde the rumoure of them, they and their seruantes toke very moch siluer and golde, for to bye the children of Israel to be their bondemen. There came vnto them also yet moo men of warre on every syde, out of Syria ⁊ the from the Palestynes.

S Now when Judas and his brethren sawe that trouble increased, and that the hoost drew nye vnto their borders: consideringe of Kynges wordes which he commaunded vnto the people: namely, that they shulde utter ly waist and destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fight for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fight, to plaie and to make supplicacion vnto God for mercy and grace.

1. Mac. 1. d As for Jerusalem, it laye voyde, and was as it had bene a wyldernes. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleautes kepte the castell, there was the habitation of the Zeithen. The myrth of Jacob was taken awaye, the pype ⁊ the harpe was gone from amonge them.

1. Reg. 7. b The Israelites gathered them together, and came to Maspha before Jerusalem: for in Maspha was the place where they praye afore tyme. So they fasted that daye, and put sack clothes vpon them, cast ashes vpon their heades, rente their clothes, and layde forth the bookes of the lawe (wherout ⁊ Zeithen sought the lifnesse of their ymages) and brought the prestes dinamentes, the firstlinges and the Tythes. They set there also the absteyners (which had fulfilled their dayes) before God, and cried with a loude voyce towarde heauen, sayenge: what shal we do with these? and whither shall we carry them awaye?

Num. 6. a

G For thy Sanctuary is troden downe and defyled, thy prestes are come to heynesse and dishonoure: and beholde, the Zeithen are cometogether for to destroye vs. Thou knowest what thiges they ymagyn against vs. How maye we stonde before them, except thou (o God) be oure helper?

Exo. 13. d

They blew out the trompettes also with a loude voyce. Then Judas ordered captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for soch as buylded them houses, married wyues, planted them vynyardes, and those

The iiij. Chap. Fo. lxxij.

that were fearfull: he commaunded them every man to go home, accordinge to ⁊ lawe. So the hoost remoued, and pitched vpon the South syde of Emmaus.

Deu. 20. a
Iudic. 7. a

And Judas sayde: Arme youre selues, be stronge (o my children) make you ready agaynst tomorow in the mornynge, that ye maye fight with these people, which are agreed together to destroye vs ⁊ oure Sanctuary. Better is it for vs to dye in battayll, then to se oure people and oure Sanctuary in soch a miserable case. Neuerthelesse, as ⁊ will is in heauen, so be it.

Matt. 5. b
Luc. 11. a



The III. Chapter.

L Then toke Gorgias fyne thousande men of fore, and a thousande of the best horsmen: and remoued by night, to come nye where ⁊ Jewes hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the coneyers of them. Then arose Judas to smyte the chiefe and pryncipall of the Kinges hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by night in to Judas tentes: ⁊ when he founde no man there, he sought them in the mountaynes, and thought they had bene fled awaye because of him. But whē it was daie, Judas shewed himself in ⁊ felde with thie thousande men only, which had nether harnesse ner swear-des to their myndes.

Iosephus
ubisupra.

But on the other syde, they sawe that the Zeithen were mightie and wel harnessed, and their horsmen aboute them, and all these wel experte in fettes of warre. Then sayde Judas to ⁊ men that were with him: Feare not ye the multitude of them, be not afrayed of their violente runnyng: remembre how oure fathers were deliuered in the reed set, when Pharao threatned them with a greate hoost. Euen so let vs also crie now towarde heauen: and the LORDE shall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee and destroye

Deu. 20. a

Exo. 14. f

1. Mac. 9. e

The i. booke of the Machabees.

this hoost before oure face this daye: And all heithen shal knowe, that it is God himself, which deliuereth and sancteth Israel.

Then the heithen list vp their eyes: and when they sawe that they were commynge agaynst them, they wente out of their tentes in to the battayll: and they that were wth Judas, blew v^p the trompettes. So they buckled together, and the heithen were discomfited, and fled ouer the playne felde: but the hymnost of them were slayne. For they folowed vpon them vnto Assaremoth, and in to the feldes of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne with his hoost, and sayde vnto the people: Be not greedy of $\frac{1}{2}$ spoyle, we haue yet a battayll to fight: for Gorgias & his hoost are here by vs in the mountaynes, but stande ye fast agaynst oure enemies, and ouercome them: then maye ye safely take the spoyle.

C As Judas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes bent vp (for by the smoke they might vnderstande what was done) they perceauynge this, were very sore afrayed: and when they sawe also that Judas and his hoost were in $\frac{1}{2}$ felde ready to stryke battayll, they fled euerychone in to the londe of the heithen.

So Judas turned agayne to spoyle the tentes, where they gat moch golde and syluer, precious stones, purple & greate riches. Thus they wente home, and singe a psalme of thankesgeuynge and praysed God in heauen: for he is gracious, and his mercy endureth for ever: And so Israel had a greate victory in that daye.

Now all the heithen that escaped, came and tolde Lysias euerythinge as it hapened. Wherfore Lysias was sore afrayed and greued in his mynde, because Israel had not gottē soch myfffortune as he wolde they shulde, nether as the kynge commaunded. The nexte yere folowynge, gathered Lysias thre score thousande chosen men of foote, and fyue thousande horsmen, to fight agaynst them.

D So they came in to Jewry, and pitched their tentes at Bethoron, where Judas came agaynst them, with ten thousande men. And when he sawe so greate mightie an hoost, he made his prayer and sayde: Blessed be thou (o sauoure of Israel) which dost destroye the violent power of the giant

The iiij. Chap.

te, in the honde of thy seruau^t Dauid, and ganest the hoost of the heithen in to the honde of Ionathas (the sonne of Saul) and of his weapen bearer. 4.Re.14.b

put this hoost now in to the honde of $\frac{1}{2}$ people of Israel, and let them be confounded in their multitude and horsmen. Make them afrayed, & discomforth the boldnes of their strength, $\frac{1}{2}$ they maye be moued thorow their destruccion. Cast them downe thorow the swearde of thy louers, then shal all they that knowe thy name, prayse the with thankesgeuynge.

So they stroke the batell, and there were slayne of Lysias hoost, fyue thousande men. Then Lysias seynge the discomfetyng of his men, and the manlynesse of the Jewes, how they were ready, ether to lyue or to dye like men: he wente vnto Antioche and chose out men of warre: that when they were gathered together, they might come agayne in to Jewry. Then sayde Judas and his brethien: behold, oure enemies are discomfited: Let vs now go vp, to close and to repayre the Sanctuary.



Vpon this, all the hoost gathered them together, and wente vp vnto mount Sion. Now when they sawe the Sanctuary laied waiste, the alter defyled, the doores bent vp, the shubbes growynge in the courtes, like as in a rood or vpon mountaynes, yee and that the prestes Celles were broken downe: They rente their clothes, made greate lamentacion, cast asshes vpon their heades, fell downe flat to the grounde, made a greate noyse with the trompettes, and cried towarde heauen.

Then Judas apoynted certayne men to fight agaynst those which were in the castel, till they had censed the Sanctuary. So he chose prestes $\frac{1}{2}$ were vndefyled, soch as had pleasure in the lawe of God: and they censed the Sanctuary, & bare out the defyled stones in to an vncleane place. And for so moch

Judit. 13. c
Psal. 106. a
117. a. 135. a
and 105. a

1. Mac. 3. c

1. Re. 7. g

2. Mac. 10. 3

The i. booke of the Machabees.

as the aulter of burnofferynges was vnhalowed, he toke aduysment, what he might do withall: so he thought it was best to destroye it (lest it shulde happen to do them eny shame) for the heithen had defyled it, & therefore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: till there came a prophet to shewe, what shulde be done with them.

S So they toke whole stones accordinge to the lawe, and buylded a new aulter such one as was before, and made vp the Sanctuary within and without, and halowed the courtes. They made new ornamentes, & brought y candilstickes, the aulter of incense, and the table in to the temple. The incense layed they vpon the aulter, & lighted the lampes which were vpon the candilstickes, that they might burne in the temple. They set the shewbried vpon the table, and hanged vp the vale, and set vp y temple, as it was afore. And vpon the xxv. daye of the ix. moneth (which is called the moneth of Casleu) in the C. xlviii. yere: they rose vp by tymes in the mornynge for to do sacrifice (accordinge to the lawe) vpon the new burnt offrynge aulter, that they had made: after the tyme and season that y heithen had defyled it. The same daye was it set vp agayne, with songes pipes, harpes and cymbales.

G And all the people fell vpon their faces, worshippynge and thankyng the God of heauen, which had geuen them the victory. **2. Par. 7. b** So they kepte the dedicacion of the aulter viij. dayes, offerynge burnt sacrifices and thank offeringes with gladnesse. They deckt the temple also with crownes and shylles of golde, and halowed the portes and celles, and hanged doores vpon them. Thus was there very greate gladnes amonge the people, because the blasphemy of the heithen was put awaye.

Ioh. 10. c So Judas and his biethren with the whole cōgregacion of Jsrael, ordered, that the tyme of the dedicacion of y aulter shulde be kepte in his season from yere to yere, by the space of viij. dayes, from the xxv. daye of the moneth Casleu: yee and that with myrth and gladnesse.

1. Mac 6. d. f And at the same tyme buylded they vp y mount Sion with hye walles and stronge towres rounde aboute: lest y Gentiles shulde come and treade it downe, as they dyd afore. Therfore Judas set men of warre in it, to kepe it: and made it stronge, for to defende Bethsura: that the people might haue

The v. Chap. Fo. lxxij.

a refuge agaynst the Edomites.

The V. Chapter.

I T happened also that when y heithen rounde aboute herde, how that the aulter and the Sanctuary were set vp in their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Jacob that was amonge them: In so moch that they beganne to slaye and to persecute certayne of y people. Then Judas fought against the children of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute y Jsraelites) where he slewe & spoyled a greate multitude of the. He thought also vpon the malice and vnfaithfulnes of the children of Bean, how they were a snare and stoppe vnto y people, and how they layed waite for them in the hie waye: wherfore he shut them vp in to towres, and came vnto them, condemned them, and brened vp their towres, with all that were in them. **Iosephus cap. 12. 11. bro 12. Eze. 25. c and 35. a 2. Ma. 10. c**

Afterwarde wente he agaynst the children of Ammon, wherof he founde a mighty power and a greate multitude of people, with Tymothy their captaene. So he strooke many battayls with them, which were destroyed before him. And when he had slayned them, he wanne Gazer the cite, with the towres belongingethereto, and so turned agayne in to Jewry. The heithen also in Galaad gathered them together, agaynst the Jsraelites that were in their quarters, to slaye them: but they fled to the castel of Datheman, and sent letters vnto Judas and his biethren, sayenge: The heithen are gathered agaynst vs on euery syde, to destroye vs, and now they make the for to come and laye sege to y castel, wherunto we are fled, & Timothy is the captaene of their hoost: come therfore, and deliuer vs out of their hondes: for there is a greate multitude of vs slayne all ready. Yee and oure biethren that were at Tubin, are slayne and destroyed (welye a thousande men) and their wyues, their children and their goodes haue the enemies led awaye captyue. **B**

Whyle these letters were yet a readinge, beholde, there came other messengers from Galilee, with rente clothes: which tolde euen the same tydinges, and sayde, that they of Ptolomais, of Tirus and of Sidon were gathered agaynst them, and that all Galilee was fylled with enemies to destroye Jsrael. When Judas and y people herde this, they came together (a greate congregacion) to deuise, what they might do for their brethren. **1. Mac. 8. a**

The i. booke of the Machabees.

then, that were in trouble and beseged of their enemies. And Judas sayde vnto Symon his brother: chuse þ out certayne men, and go delyuer thy brethien in Galilee: As for me and my brother Jonathas, we wyl go in to Galaadithim. So he left Josephus þ sonne of Zachary, and Asarias, to be captaynes of the people and to kepe the remnauit of the hoost in Jewry, & commaunded them, sayenge: Take the oversight of this people, and se that ye make no warre agaynst the heithen, vntill the tyme that we come agayne. And vnto Simon he gaue thre thousande men for to go in to Galilee, but Judas himself had eight thousande in to Galaadithim.

C Then wente Symon in to Galilee, and stroke dyuerse batels w the heithen: whom he discomfited, and folowed vpon them vnto the porte of Prolomais. And there were slayne of the heithen almost iij. thousande men. So he toke the spoyle of them, and carried awaye the Israelites (that were in Galilee and Arbatis) with their wyues, their children and all that they had, and brought them in to Jewry with greate gladnesse. Judas Machabeus also and his brother Jonathas, wente ouer Jordane, and traauyled iij. dayes iourney in the wyldernesse: Where the Nabuthes met them, and receaued them louyngly, and tolde the euery thinge that had happened vnto their brethien in Galaadithim, and how that many of them were beseged in Barasa, Bosor, Alimis, Casphor, Magerth and Carnaim (all these are stronge walled and mightie greate cities) and þ they were kepte in other cities of Galaad also: and to morow they are apoynted to brynge their hoost vnto these cities, to take them and to wyne them in one daye.

So Judas and his hoost turned in all the haist in the wyldernesse towarde Bosor, and wanne the cite, slewe all the males with the swearde, toke all their goodes, and set fyre vpon the cite. And in the night they toke their iourneye from thence, and came to the castell. And by tymes in the mornynge when they looked vp, beholde, there was an innumerable people bearynge laders and other instrumētes of warre, to take the castell and to ouercome them.

When Judas sawe that the battayll beganne, and that the noyse therof wente vp and range in to the heauen, and that there was so greate a crie in the cite: he sayde vnto his hoost: fight this daye for youre brethien. And so came behynde their enemies

The ii. Chap.

in thre companies, and blewe vp the trompettes, and cried in their prayer to God.

But as soone as Tymothis hoost perceaued that Machabeus was there, they fled from him, and þ other slewe them downe right soie: so that there were kyled of them that same daye, almost eight thousande men. Then departed Judas vnto Masphe, layed sege vnto it and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. From thence wente he and toke Casbon, Magerth, Bosor and the other cities in Galaad.

After this gathered Timothy another **D** hoost, which pitched their tentes before Raphon beyonde the water. Judas sent to spye the hoost, and they brought him worde agayne, sayenge: All the heithen that be rounde aboute vs, are gathered vnto him, and the hoost is very greate: Xee they haue hyred the Arabians to helpe them, & haue pitched their tentes beyonde the water, and are ready to come and fight agaynst the. So Judas wente on to mete them. 2. Mac. 10. d

And Timothy sayde vnto the captaynes of his hoost: when Judas and his hoost come nye the ryuer: yf he go ouer first, we shall not be able to withstonde him: for why, he wil be to stronge for vs. But yf he darre not come ouer, so that he pitch his tente beyonde the water: then will we go ouer, for we shalbe stronge ynough agaynst him. Now as soone as Judas came to the ryuer, he apoynted certayne scribes of the people, and commaunded them, sayenge: se that ye leaue none behynde vpon this syde of þ ryuer, but let enery man come to the battayll. So he wente first ouer vnto them, and his people after him.

And all the heithen were discomfited before him, and let their weapens fall, and ranne in to the temple that was at Carnaim. Which cite Judas wanne, and brient the temple with all þ were in it: So was Carnaim subdued, and might not withstode Judas. Then Judas gathered all the Israelites that were in Galaadithim, from þ leest vnto the most, with their wyues and their children (a very greate hoost) for to come in to the londe of Juda.

So they came vnto Ephron, which was **E** a mightie, greate and stronge cite, and laye in their waye. For they coude not go by it, neither of the right honde ner of the left, but must go thorow it. Neuerthelesse they that were in the cite, wolde not let them go thorow, but walled vp the portes with stones. 2. Mac. 11. e

The i. boke of the Machabees.

Nu. 10. c

And Judas sent vnto the with peaceable wordes, sayenge: Let vs passe thorow youre londe, that we maye go in to oure owne cou[n]tre: there shal no body do you harme, we wil but only go thorow. But they wolde not let them in.

Wherfore Judas commaunded a proclamation to be made thorow out the hoost, that every man shulde kepe his ordie: and so they dyd their best like valeaunt men.



And Judas beseged the cite all that daie and all that night, and so wanne it: where they slewe as many as were males, and destroyed the cite, and spoyled it, and wete thorow all the cite ouer them that were slayne. Then wente they ouer Iordane in to the playne felde before Bethsan. And Judas helped those forward that came behynde, and gauethe people good exortacion all y waye thorow, till they were come in to the londe of Iuda. Thus they wente vp vnto the mount Sion, where they offred with myrrh and thankesgeuynge: because there were none of them slayne, but came home agayne peaceably.

Par. 10. c

Now what tyme as Judas and Jonathan were in the londe of Galaad, and Symon their brother in Galilee before ptolomais: Then Iosephus the sonne of Zachary and Asarias the captaynes, hearingge of the actes that were done and of the battels that were stroken, sayde: Let vs get vs a name also, and go fight agaynst the heithen that are rounde aboute vs.

So they gaue their hoost a commandement, and wente towarde Jamnia. Then came Gorgias and his men out of the cite, to fight agaynst them: Iosephus also and Asarias were chased vnto y borders of Jewry, z there were slayne y daye of y people of Israel ij. M. men: so y there was a greate misery amogge y people, z all because they were not obediēt vnto Judas z his brethren, but thought they shulde quyte them selues man

1. Mac. 3. b

The vi. Chap. Fo. lxxiiij.

fully. Nevertheless they came not of the seide of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the sight of all Israel and all heithen, where so euer their name was herde vpo, and the people came vn to them byddinge them welcome.

After this wente Judas forth with his brethren, and fought agaynst the children of Esau, in the londe y lieth towarde the south where he wanne the cite of Hebron and the townes that lye besyde it: and as for the walles and towres rounde aboute it, he brent them vp. Then remoued he to go in to the lōde of the Philistines, and wente thorow Samaria. At the same tyme were there many prestes slaine in y battayll, which wilfully z without aduysment wente out for to fight to get them honoure. And when Judas came to Azot in the Philistynes londe, he brake downe their altares, brent the ymages of their Idols, spoyled the cities, and came agayne in to the londe of Iuda.

Deut. 7. 2

The VI. Chapter.

Now when kynge Antiochus trauiay led thorow the hye countrees, he herde that Elymas in Persia was a noble and plenteous cite in siluer and golde, z that there was in it a very rich temple: where as were clothes, cote armoures and shyldes of golde, which Alexander the sonne of Philippe kynge of Macedonia had left behynde him. Wherfore he wente aboute to take the cite and to spoyle it, but he was not able: for y citises were warned of it, z sought with him. And so he fled, and departed with greate heuynesse, z came agayne in to Babilon. Morouer there came one which brought him tidinges in perside, y his hoostes which were in the londe of Iuda, were dryuen awaye, and how that Lisias wente forth first with a greate power, and was dryuen awaye of the Jewes: how they had wonne the victory, and gotten greate goodes out of the hoostes that perished: how they had broken downe the abhominacion, which he set vp vpon the altare at Jerusalem, and fenced the Sanctuary with hye walles, like as it was afore: yee and Bethsura his cite also.

Iosephus' cap. 13. li. 12. anti. 2. Ma. 9. 2

1. Mac. 1. 6 and. 4.

1. Mac. 1. 6

So it chaunced, that when the kynge had herde these wordes, he was a frayed and greued very sore. Wherfore he layed him downe vpon his bed, and fell sicke for very sorowet and all because it had not happened as he had deuysed. And there continued he longe,

The i. boke of the Machabees.

The vi. Chap.

for his greife was ever more and more, so þ he sawe he must nedes dye. Therfore he sent for his frendes, z sayde vnto them: þ slepe is gone from mine eyes, for þ very sorowe z vera cis of herte þ I haue. For when I considre in my mynde þ greate aduersite þ I am come vnto and the floudes of heuynesse which I am in, where as afore tyme I was so mery, and so greatly set by (by reason of my power) Againe, cōsideringe þ enell þ I haue done at Ierusalem, from whence I toke all þ riches of golde and syluer þ were in it, z sent to fetch awaye the inhabitours of Jewry without eny reason why: I knowe, þ these troubles are come vpon me for the same cause. And beholde, I must dye with greate sorow in a straunge londe.

2. Mac. 9
a. b. c. d. e

Josephus
capl. 14
libr. 12
1. Mac. 3. d

Then called he for one philippe a frende of his, whom he made ruler of all his realme and gaue him the crowne, his robe and his rynge: that he shulde take his sonne Antiochus vnto him and brynge him vp, till he might raigne himself. So the kynge Antiochus dyed there, in the Cxliij. yeare. When Lysias knewe that the kynge was deed, he cōsidered Antiochus his sonne (whom he had brought vp) to raigne in his fathers steade) and called him Eupator. Now they that were in the castel (at Ierusalem) kepte in the Jewes rounde aboute the Sāctuary, and sought euer styll to do them harme, for the strengethenynge of the heithen.

Wherfore Judas thought to destroye them, and called all the people together, þ they might laye sege vnto them. So they came together in the Cl. yeare, and beseged i hē layenge forth their ordinaunce and instrumentes of warre. Then certayne of them þ were beseged wente forth (vnto whom some vngodly men of Iſrael ioyned thē selues also) and wente vnto the kynge, sayēge: How longe wil it be, or thou punyssh and avenge oure brethrien? We haue bene ever mynded to do thy father seruyce, to walke in his statutes, and to obeye his commaundementes: Therfore oure people fell from vs, and where so euer they founde eny of vs, they slewe them: and they haue not only medled with vs, but with all oure countrees: and beholde, this daye are they beseginge the castell at Ierusalem, and haue made vp the stronge holde in Bethsura: And yf thou doeſt not preuente them right soone, they wil do more then these, and thou shalt not be able to ouercome them.

1. Ma. 4. g

D
2. Ma. 11. a

When the kynge herde this, he was very angrie, and called all his frendes, the cap-

taines of his fote men and of all his horse men together. He hyred men of warre also out of other realmes and out of the Iles of the see, which came vnto him. And the nombre of his hoost was an hundrieth thousande fote men, and twentye thousande horsmē, z xxxij. Elephantes wel exercised to battayll. These came thorow Idumea vnto Bethsura, and beseged it a longe season, and made dyuerse instrumentes of warre agaynst it. But the Jewes came out and brient them, and fought like men. Then departed Judas from the castell at Ierusalem, and remoued þ hoost towarde Bethzacara ouer agaynst the kynges armye.

1. Mac. 4.
and 5. f

So the kynge arose before the daye, and brought the power of his hoost in to þ waie to Bethzacaran, where the hoostes made them to the battayll, blowynge the trompettes. And to prouoke the Elephantes for to fight, they shewed them the sappe of reed grapes and molberies. And deuoyded the Elephantes amonge the hoost: so that by euery Elephante there stode a M. men wel harnessed, and helmettes of stele vpon their heades: Rec vnto euery one of the Elephantes also, were ordered v. C. horsmen of the best, which waited of the Elephante, goinge where so euer he wente, and departed not from him. Euery Elephante was couered w a stronge tower of wod, where vpon were xxxij. valeaunt men w weapens to fight, z within it was a man of Inde to rule the beest.

2. Mac. m

E

As for the remnaunt of the horsmen, he set them vpon both the sydes in two partes with trompettes, to prouoke the hoost, and to sterc vp soch as were slowe in the armye. And when the Sonne shone vpon their shylbes of golde and stele, the mountaynes glistered agayne at them, z were as bright as the cresshettes of fyre. The kynges hoost also was deuoyded, one parte vpon the hie mountaynes, the other lowe beneth: so they wente on, takynge good hede, and keepinge their ordie. And all they that dwelt in the londe, were aſtrayed at the noyse of their hoost, when the multitude wente forth, and when the the weapens smote together, for the hoost was both greate z mightie. Judas also and his hoost entred in to the battayll, and slewe vj. C. men of the kynges armye.

Now when Eleasar the sonne of Saura dyd se one of þ Elephantes deckt w the kynges badge, and was a more goodly beest thē the other: He thought þ kynge shulde be vps him, and ioperde himself to delyuer his people, and to get him a perpetuall name.

The i. booke of the Machabees.

Wherfore he ranne with a corage vnto the Elephante in the myddest of the hoost, smyringe them downe of both the sydes, and slewe many aboute him. So wente he to the Elephantes fere, and gat him vnder him, and slewe him: then fell the Elephante downe vpon him, and there he dyed. Judas also and his men seinge the power of the kinge and the mightie violence of his hoost, departed from them. And the kynges armie wente vp agaynst them towarde Jerusalem, and pitched their tentes in Jewry besyde mount Sion. Moreover the kyng toke trespasse with them that were in Bethsura.

1. Mac. 4. g
5. d
2. Mac. 11. a
15. d

But when they came out of the cite because they had no vytales within, and the londe laye vntyll the kyng toke Bethsura, and set men to kepe it, & turned his hoost to the place of the Sanctuary, and layed sege to it a greate whyle. Where he made all manner ordinaunce: handbowes, fyrie darters, rackettes to cast stones, scorpions to shute arrowes, and slynges. The Jewes also made ordinaunce agaynst theirs, and fought a longe season.

But in the cite there were no vytales, for it was the seuenth yeare of the warres, and those which remayned in Jewry had eaten vp all their stoare. And in the Sanctuary were few men lefte, for the hunger came so vpon them, that they were scattered abrode euery man to his owne place.

So when Lysias herde, that Philippe (whom Antiochus the kyng whyle he was yet lyvinge, had ordered to bringe vp Antiochus his sonne, that he might be kyng) was come agayne out of Persia and Media with the kynges hoost, and thought to opraune the kyngdome: he gat him to the kyng in all the haist and to the captaines of the hoost, and sayde: we decrease daylie, and oure vytales are but small: Agayne, the place that we laye sege vnto, is very stronge, and it were oure parte to se for the realme. Let vs agre with these men and take trespasse with them, and with all their people, and graunte them to lyue after their lawe, as they dyd afore. For they be greued and do all these thinges agaynst vs, because we haue despysed their lawe. So the kyng and the prynces were content, and sent vnto them to make peace, and they receaued it. Now when the kyng and the prynces had made an ooth vnto them, they came out of the castel, and the kyng wete vp to mount Sion. But when he sawe that the place was wel fenced, he brake the ooth that he had made, and com-

maunded to destroye the wall rounde aboute. Then departed he in all the haist, and returned vnto Antioche, where he founde Philippe hauynge dominion of the cite. So he fought agaynst him, and toke the cite agayne in to his bondes.

The VII. Chapter.

In the Cij. yeare came Demetrius sonne of Seleucus from the cite of Rome with a small company of men, vnto a cite of the see coast, and there he bare rule. And it chaunced, that when he came to Antioch the cite of his progenitours, his hoost toke Antiochus and Lysias, to bringe them vnto him. But when it was tolde him, he said: let me not se their faces. So the hoost put them to death. Now when Demetrius was set vpon the trone of his kyngdome, there came vnto him wicked and vngodly men of Israel: whose captaune was Alcimus, that wolde haue bene made hye priest. These men accused the people of Israel vnto the kyng, sayenge: Judas and his brethien haue slayne thy frendes, and dryuen vs out of oure owne londe. Wherfore sende now some man (to whom thou geuest credence) that he maye go and se all the destruccions, which he hath done vnto vs and to the kynges londe, and let him be punished with all his frendes and fauourers.

Then the kyng chose Balthides a frende of his, which was a man of greate power in the realme (beyonde the greate water) and faithfull vnto the kyng: and sent him to se the destruccions that Judas had done. And as for that wicked Alcimus, he made him hye priest, and commaunded him to be auenged of the children of Israel. So they stode vp, and came with a greate hoost in to the londe of Juda, sendinge messagers to Judas & his brethien, & speakinge vnto them with peaceable wordes: but vnder disceate. Therfore Judas & his people beleued not their saunge, for they sawe that they were come with a greate hoost.

After this came the scribes together vnto Alcimus & Balthides, trustinge the best vnto them. And first, the Assideans requyred peace of them, sayenge: Alcimus the priest is come of the sede of Aarō, how can he disceane vs? So they gaue them longe wordes, & swore vnto them, and sayde: we wil do you no harme, nether youre frendes: and they beleued them. But the very same daye toke they the men of them, & slewe them: accordinge to the wordes that were writte: They haue cast the flesh of the sanctes, & shed their bloude rounde aboute Jerusalem, & there was none that wolde burye them.

2. Ma. 14. a

2. Mac. 1. d

Psal. 78. a

The i. booke of the Machabees.

C So there came a greate feare and drede amonge the people, sayenge: there is nether treuth nor righteousnesse in them, for they haue broke the appoyntment and dooth that they made. And Balthides remoued his hoost from Jerusalem, and pitched his tente at Bethyecha: where he sent forth, and toke many of them that had forsaken him: he slewe many of the people also, and cast them in to a greate pytt. Then committed he the lande vnto Alcimus, and left men of warre with him to helpe him, and Balthides himself wente vnto the kynge. And thus Alcimus defended his hie presthode, and all such as vered Israel, resorted vnto him: In so moch that they obtayned the lorde of Juda, and dyd moch euell vnto the Israelites.

Now when Judas sawe all the myschese that Alcimus and his company had done (yee more then the heithen them selues) vnto the Israelites: he wente forth rounde aboute all the borders of Jewry, and punished those unfaithfull rennagates, so that they came no more out in to the countre. So when Alcimus sawe, that Judas and his people had gotten the vpperhande, and that he was not able to abyde them: he wente agayne to the kynge, and sayde all the worst of them that he coude. Then the kynge sent Nicanor, one of his chiefe prynces (which bareenell wyl vnto Israel) and commaunded him, that he shulde vterly destroye the people.

D So Nicanor came to Jerusalem with a greate hoost, and sent vnto Judas and his brethren with frendly wordes (but vnder disceate) sayenge: there shal be no warre betwixte me and you: I wil come with a few men, to se how ye do, with frendshipe. Upon this he came vnto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. Neuertheles it was tolde Judas, y he came vnto him but vnder disceate: wherfore he gat him awaie from him, and wolde se his face nomore. When Nicanor perceaued y his counsell was bewrayed, he wente out to fight agaynst Judas, besyde Capphasalama: Where there were slayne of Nicanors hoost, v. M. men: the residue fled vnto the castell of Dauid.

After this came Nicanor vp vnto mount Sion: and the prestes with the elders of the people wente forth to salute him peaceably, z to shewe him y burnt sacrifices y were offered for the kynge. But he laughed the to

The vii. Chap.

scorne, mocked the, defyled their offeringes, and spake disdainedly, yee and swore in his wroth, sayenge: If Judas and his hoost be not deliuered now in to my bondes, as soone as euer I come agayne (and saye well) I shal burne vpon this house. With that, wente he out in a greate anger. Then the prestes came in, and stode before the altier of the temple, wepinge z sayenge: For so moch as thou (o LORDE) hast chosen this house, that thy name might be called vpon therein, and y it shulde be an house of praier and petition vnto thy people: Be avenged of this man z his hoost, and let them be slayne with y swearde: remembre the blasphemies of them, z suffre them not to continue any longer.

When Nicanor was gone from Jerusalem, he pitched his tente at Bethoron, and there an hoost met hi out of Siria. And Judas came to Adarsa with iij. M. men, z made his prayer vnto God, sayenge: O LORDE, be cause the messaungers of kynge Senacherib blasphemed the, the angel wente forth, and slewe an Elxxxv. thousande of them: Euen so destroye thou this hoost before vs to daie that other people maye knowe, how that he hath blasphemed thy Sanctuary: and punish him, accordinge to his maliciousnesse.



S And so the hoostes stroke the felde, the thirtente daye of the moneth Adar: and Nicanors hoost was discomfited, and he himself was first slayne in the battayll. When Nicanors men of warre sawe that he was kylled, they cast awaye their weapons and fled: but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowinge with the trompettes, and makinge tokens after them. So the Jewes came forth of all the townes there aboute, and blewe out their hornes vpon them, and turned agaynst them: Thus were they all slayne, and not one of them lefte.

2. Mac. 14.1

2. Par. 7.2
3. Reg. 2.1

Esa. 56. b.
Mac. 21. b

Esa. 37. f
2. Ma. 8. d
and 17. d
3. Mac. 2. f
4. Re. 19. g

3
2. Mac. 15. d

2. Ma. 15. a



1. Mac. 14. c Then they toke their substance for a pray, and smote of Micanors heade & his right honde (which he helde vp so proudly) and brought it with them, and haged it vp afore Jerusalem. Wherfore the people were exceedingly reioysed, and passed ouer that daye in greate gladnesse. And Judas ordered, that & same daye (namely the xij. daye of & moneth Adar) shulde be kepte in myrth euery yeare. Thus the londe of Juda was in rest a litle whyle.

The VIII. Chapter.

A Andas heide also the same of the Romanes, that they were mightie and valcunt men, agreable to all thinges that are requyred of them, & make peace with all men, which come vnto them, and how they were doughty men of strength. Besydes that, it was tolde him of their battayls & noble actes which they dyd in Galacia, how they had conquered them and brought them vnder tribute: and what greate thinges they had done in Spayne, how that with their wysdome and sober behauioure they had wonne the Mines of syluer and gold that are there, and optayned all the londe, with other places farre from the: how they had discomfited and slayne downe the Kynges that came vpon them from the vttemost parte of the earth, and how other people geue them tribute euery yeare: how they had slayne and ouercome Philippe and Perses Kyng of Cethim and other mo (in battayll) which had brought their ordinance agaynst them: how they discomfited greate Antiochus Kyng of Asia (that wolde nedes fight wth them) harynge an hundred and xx. Elephantes, with horsmen, charettes, and a very greate hoost: how they toke him self alyue, and ordered him (with such as shulde raigne after him) to paye the
1. Mac. 14. a a greate trybute, yee and to fynde the good suerties and plege: Besydes all this, how they had take from him India, Media and Lydia (his best londes) and geuen them to

Kyng Eumenes. Ag a yne, how they perceauyng & the Grekes were comyng to vexe them: sent agaynst the a captaine of an hoost which gaue the battayll, stowe many of the, led awaye ther wyues and childien capryue, spoyled the, toke possession of their londe, destroyed their stronge holdes, and subdued the to be their bonde men vnto this daye: Moreover, how & as for other Kyngdomes & Isles, which somtyme withstode the, they destroyed them, and brought them vnder their dominion: But helped euer their owne frendes and those & were confederate with them, & conquered Kyngdomes both farre & nye: & & who so euer herde of their reuene, was afrayed of them: for whom they wolde helpe to their Kyngdomes, those raigned: & who it lyked not them to raigne, they put him downe: And how they were come to greate preeminence: hauyng no Kyng amonge the, ne ther eny man clothed in purple, to be magnified there thorow: but had ordered the selues a parlament, where in there sat iij. C. and xx. Senatours daylie vpon the counsell, to dispatch euer the busynesse of the people, and to kepe good ordie: And how & euery yeare they chose a Maye, to haue the gouernaun- of all their londe: to whom euery man was obedient, and & there was nether euill will ner discencion amonge them.

Then Judas chose Eupolemus the sonne of Jhon the sonne of Jacob, & Jason the sonne of Eleazar, & sent the vnto Rome for to make frendshipe & a bonde of loue wth them: & they might take fro them the bondage of & Grekes, for & Jewes sawe & the Grekes wolde subdue the Kyngdome of Israel. So they wete vnto Rome (a very greate iourney) & came in to & perlamet, & saide: Judas Machabeus wth his brethren & the people of & Jewes hath sent vs vnto you, to make a bonde of frendshipe & peace wth you, & ye to note vs as y^o louers & frendes. And & matter pleased & Romaines right well, wherfore it was writte vp: of & which & Romaynes made a writinge in tables of Latō & sent it to Jerusalem: & they might haue by the a memoriall of & same peace & bode of frendshipe, after this manner: God saue & Romaines & & people of the Jewes both by see & by lode, & kepe & swearde & enemy fro the for enermore. If there come first eny warre vpo & Romaynes or eny of their frendes thorow out all their domyns & people of & Jewes shal helpe the (as & tyme requiereth) & & wth all their hertes. Also they shal nether geue nor sēde vnto their enemies vitales, weapēs, money ner shippes: but ful

The i. booke of the Machabees.

fil this charge at the Romaynes pleasure, & take nothinge from them therfore. Againe yf the people of the Jewes happē first to haue warre, the Romaynes shal stonde by the with a good wil, accordinge as the tyme wil suffre: Neither shal they gene vnto the Jewes enemies, vytales, weapens, money ner shippes. Thus are the Romaynes content to do, & shal fulfill their charge without eny disceate.

Accordinge to these articles, the Romaynes made the bonde with the Jewes. Now after these articles (sayde they) yf eny of the parties wyll put to them, or take eny thinge from them: they shal do it with the consente of both: and what so euer they adde then vnto them or take from them, it shal stonde fast. And as touchinge the euell that Demetrius hath done vnto the Jewes, we haue wrytten vnto him, sayenge: Wherfore layest thou thy heuy yocke vpon the Jewes oure frendes and louers? If they make eny complaynte of the agayne vnto vs, we shall defende them, and fight with the by see and by lande.

The IX. Chapter.

1. Mac. 7. f.
Iose. ca. 17
libro 12.

In y meane season when Demetrius herde that Ticanor & his hoost was slayne in the felde, he proceeded further to sende Bachides and Alcimus againe in to Jewry, and those that were in the right wyng of his hoost, with them. So they wete forth by the waye that ledeth vnto Galgala, and pitched their tentes before Mesaloth which is in Arbellis, and wanne the cite, and slewe moch people. In y first moneth of the Clij. yeare, they brought their hoost to Jerusalem, and rose vp and came to Berea, with xx. M. fote men, and ij. M. hoismen.

Now Judas had pitched his tente at Laiza, with thre thousande chosen men. And when they sawe the multitude of the other army y it was so greave, they were sore afrayed, & many conveyed them selues out of the hoost, In so moch y there abode no more of them but viij. C. men. When Judas sawe that his hoost sayled him, and that he must nedes fight: it brake his herte, y he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuerthelesse he sayde vnto them, y remayned with him: Vp, let vs go agaynst oure enemies, peraduanture we shal be able to fight with them. But they wolde haue stopped him, sayenge: we shall not be able, therfore let vs now saue oure lyues, and turne agayne to o our brethren, and then wil we fight agaynst the,

The ix. Chap.

for we are here but fewe. And Judas sayde: **G**od forbyd, that we shulde fle from them. Wherfore yf oure tyme be come, let vs dye manfully for oure brethren, and let vs not stayne oure honoure. Then the hoost removed out of the tentes, & stode agaynst them. The hoismen were deuyled in two partes: the slyngers casters and the archers wente before the hoost, and all the mightie men were foremost in the felde. Bachides himself was in the right wyng of the batell, & the hoost diuene nye in two partes, and blewethrompettes. They of Judas syde blew y trompettes also, & the earth shoke at the noyse of the hoostes, and they stroke a felde from the morow till night. And when Judas sawe y Bachides hoost was strongest of the right syde, he toke with him all the hardy mē, and brake the right wyng of their ordie, and so lowed vpon them vnto the mount Azot.

Now when they which were of the lefte wyng, sawe that the right side was discomfited, they persecuted Judas and them that were w him. Then was there a sore battayll, for many were slayne and wounded of both the parties, Judas also himself was kyled, and the remnaunt fled. So Jonathas and Symo toke Judas their brother, and buried him in his fathers sepulchre in the cite of Modin. And all the people of Israel made greate lamentacion for him, and mourned longe, sayenge: Alas, that this worthy shulde be slayne, which deliuered y people of Israel. As for other thinges pertayninge to y battayls of Judas, the nobles actes that he did and of his worthynesse: they are not writte, for they were very many.

And after the death of Judas, wicked mē came vp in all the coastes of Israel, and there arose all sech as worke vngedlynnesse. In those dayes was there a greate verth in the lande, and all the countre gaue euer them selues & theirs vnto Bachides. So Bachides chose wicked men, and madethem lordes in the lande. These sought out and made search for Judas frendes, and brought them vnto Bachides: which auenged himself vpon the with greate despise. And there came so greate trouble in Israel, as was not sens the time that no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For so moch as thy brother Judas is dead, there is none like him to go forth agaynst o enemies, agaynst Bachides, and sech as are aduersaries vnto oure people. Wherfore this daye we chose the for him, to be oure prynce and captayne

Joseph. ca.
lib. 12. Ant

The i. booke of the Machabees.

to orde oure batell. And Jonathas toke the gouernaunce vpon him at the same tyme, and ruled in steade of his brother Judas. When Bachides gat knowlege therof, he sought for to slaye him: But Jonathas and Symon his brother, perceauynge that, fled in to y wildernesse of Thecua with all their company, and pitched their retes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Jordane with all his hoost vpon y Sabbath daye. Now had Jonathas sent his brother Jhon (a captayne of the people) to praye his frendes the Nabuthites, y they wolde lende them their ordinaunce, for they had moch. So the children of Jambry came out of Madaba, & toke Jhon & all y he had, & wente their waye withall. Then came worde vnto Jonathas & Symon his brother, y the children of Jambri made a greate mariage, & brought y bryde from Madaba with greate pompe: for she was doughter to one of the noblest prynces of Canaan. Wherefore they remembred the bloude of Jhon their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lifte vp their eyes, and looked: and beholde, there was moch a doo, & greate repaire: for the brydegrome came forth, & his frendes and his brethien met them with tympanyes, instrumentes of musick, and many weapes. Then Jonathas and they that were with him, rose out of their stroukinge places agaynst them, and slewe many of them. As for the remnaunt, they fled in to y mountaynes, and they toke all their substaunce. Thus the mariage was turned to mournyng, and y noyse of their melody in to lamentacion. And so when they had auenged the bloude of their brother, they turned agayne vnto Jordane.

Bachides hearinge this, came vnto y very border of Jordane with a greate power vpon the Sabbath daye. And Jonathas sayde to his company: let vs get vp, & fyght agaynst oure enemies: for it stondeth not with vs to daye, as in tymes past: Beholde, y enemies are in oure waye, & water of Jordane vpon the one syde of vs, with banckes, fennes and woddes of y other syde, so y there is no place for vs to departe vnto. Wherefore crie now vnto heauen, that ye maye be delyuered from the power of youre enemies. So they stroke the batell. And Jonathas stretched out his honde to smyte Bachides, but he fled backward. Then Jonathas and they y were with him leapte in to Jordane,

The ix. Chap. Ho. lxxij.

& swymmed ouer Jordane vnto him, & there were slayne of Bachides syde that daye, a thousande men.

Therfore Bachides w his hoost turned agayne to Jerusalem, & buylte vp y castels & stronge holdes that were in Jewry, Jericho, Emmaus, Bethoron, Bethel, Thānata, Phara & Thopo, w hye walles, w portes & with lockes: & set men to kepe them, y they might vse their malice vpon Israel. He walled vp Bethsura, Gazara & the castell at Jerusalem also, & prouyded them w men & vytales: he toke also the chiefe mens sonnes in the countre for pledges, and put them in the castel at Jerusalem to be kepte.

Afterwarde in the C. liij. yeare in the seconde moneth, Alcimus comaunded, that y walles of the ynnmost Sanctuary shulde be destroyed, & the buyldinges of y prophetes also. And when he beganne to destroye the, y thinges y he wote aboute, were hyndered: for he was synytten w a palsey, & his mouth shutt, so y he coude nomore speake ner comaunde eny of his house cōcerninge his busynesse. Thus dyed Alcimus in greate misery at the same tyme. And whē Bachides sawe y Alcimus was deed, he turned agayne to y kynge, & so the londe was in rest y. yeares. Then all the vngodly men helde a councell, sayenge: Beholde, Jonathas and his cōpany are at ease, & dwell without care. Wherefore let vs brynge Bachides hither, & he shall take them all in one night.

So they wote & gaue Bachides this counsell, which arose to come w a greate hoost, & sent letters priuely to his adherentes which were in Jewry, to take Jonathas & those y were with him: but they might not, for the other had gotten knowlege of their deuyce. And Jonathas toke L. men of the countre (which were the ryngleders of them) & slewe them. Then Jonathas and Symon w their cōpany departed vnto the cite Bethbessen, which lieth in the wyldernesse, and repaired the decaye therof, & made it stronge. When Bachides knewe this, he gathered all his hoost, and sent worde to them that were of Jewry. Thē came he and layed sege to Bethbessen, and fought agaynst it a longe season, and made instrumentes of warre. Now Jonathas lefte his brother Symon in the cite, and wente forth himself in to the countre, and came with a certayne nombie, and slewe Odares and his brethien and the children of Phaseron in their tentes: so y he beganne to be stronge, & to increase in power.

As for Symon and his company, they

The i. booke of the Machabees.

The x. Chap.

wente out of the cite, and brēt vp the instrumētes of warre, and fought agaynst Barchides, and discōfited him. And Barchides was sore vexed, because his counsell and traualle was in vayne. Wherfore he was wroth at y^e wicked men that gaue him counsell to come in to their londe, and slew many of them. Then purposed he with his company to go awaye in to his owne countre: wherof whē Jonathas had knowlege, he sent embassitors vnto him, for to make peace with him, & y^e he shulde deliuer him his prisoners agayne. To the which Barchides cōsented gladly, and dyd accordinge to his desyre: yee and made an ooth, that he shulde neuer do him harme all the dayes of his life. So he restored vnto him all the prisoners that he had taken out of the londe of Iuda, and thē turned and wente his waye in to his owne londe, nether proceeded he eny further to come vnto y^e borders of Iuda. Thus Israel had no more warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

The X. Chapter.

A Josephus
cap. 2. 1. li
bro 13.

1. Mac. 9. c

In the C. lx. yere came Alexander y^e some of noble Antiochus, and toke Ptolomais, whose citifens receaued him, and there he raigned. When Demetrius herde therof, he gathered an excedinge greate hoost, and wēt forth agaynst him to fight. Wherfore Demetrius sent letters vnto Jonathas with louynge wordes, and praysed him greatly. For he sayde: we wyll first make peace with him, before he bynde him selfe with Alexander agaynst vs: els he shall remembre the euell that we haue done agaynst him, his brother & his people. And so he gaue Jonathas leue to gather an hoost, to make weapons, and to be confederate wth him, and commaunded the pledges that were in the castell, to be deliuered vnto him.



Then came Jonathas to Jerusalem, and

red the letters in the audiance of all the people, and of them that were in y^e castell. And therfore were they sore afrayed, because they herde, that the kynge had geuē him licence to gather an hoost. Thus were the pledges deliuered vnto Jonathas, which restored them to their elders. Jonathas also dwelt at Jerusalem, and begāne to buylde vp and to repayre the cite: commaunding the worke men, to wall it, and the mount Sion rounde aboute with fre stone, to be a stronge holde, and so they dyd. As for the heithen that were in y^e castels which Barchides had made vp, they fled: so that enery man left the place, and wēt in to his owne countre. Only at Bethsura remayned certayne of the Jewes, which had forsaken the lawe and cōmaundementes of God, for Bethsura was their refuge.

Now when kynge Alexander herde of y^e promises y^e Demetrius had made vnto Jonathas, and when it was tolde him of y^e batels and noble actes, which he and his brethren had done, and of the greate traualles that they had taken: he saide: where shal we fynde soch a man: wel, we will make him oure frende, & be confederate with him. Vpon this he wrote a lettre vnto him, wth these wordes: Kynge Alexander saluteth his brother Jonathas. We haue herde of the, y^e thou art a valcāunt man, & mete to be o^r frende: wherfore this daye we ordene the to be the hyc prest of thy people, and to be called the kynges frende. (Vpon this, he sente him a purple clothe & a crowne of golde) y^e thou mayest confidie what is for oure profit, & kepe frendshipe towarde vs.

So in the vii. moneth of the C. lx. yere vpon the solempne feast daye of the tabernacles, Jonathas put the holy rayment vpon him. Then gathered he an hoost, & made many weapōs. Which when Demetrius herde, he was maruelous sory, & sayde: Alas, what haue we done, y^e Alexander hath p̄uented vs in gettinge the frendshipe of the Jewes, for his owne defence: Yet wil I wytelouingly vnto them also, yee & promise them dignities & rewardes, y^e they maye be of my syde. Wherupon he wrote vnto thē these wordes: Kynge Demetrius sendeth gretinge vnto y^e people of the Jewes. Where as ye haue kepte y^e cōenaunt towarde vs, & cōtinued in o^r frendshipe, not enclynge to oure enemies we were glad, when we herde therof. Wherfore remayne still & be faithfull to vs: & we shal wel re cōpense you for the thinges, y^e ye haue done on o^r partie: we shal release you

The i. boke of the Machabees.

of many charges, and geue you rewardes.

And now I discharge you & all ye Jewes from tributes, I forgiue you the customes of salt, and release you of the crowne taxes, of the thirde parte of sede, and half of the frute of trees, which is myne owne dewty. These I leane for you, from this daye forth: so that they shall not be taken of the londe of Iuda ner of the thre cities which are added therunto out of Samaria and Galilee, from this daye forth for euermore. Ierusalem also with all thinges belöginge therto, shall be holy and fre, yee & tithes & tributes shall pertayne vnto it. As for the power of ye castell which is at Ierusalem, I remytte & geue it vnto the hye prest, that he maye set in it such men, as he shall chose to kepe it. I frely deliuer all the Jewes that are prisoners thow out all my realme: so that euery one of them shall be fre from payenge any tribute, yee euen of their catell.

All the solépine feastes, Sabbathes, New mones, the dayes appoynted, the thre daies before and after the feast shall be fre for all the Jewes in my realme: so that in them no man shall haue power to do eny thinge, or to moue eny busynesse agaynst any of them in eny maner of cause. There shall xxx. M. also of the Jewes be writen vp in the Kynges hoost, and haue their wages payed, as all other men of warre of the Kynges shulde haue: and of them shall be ordened certayne, to kepe the Kynges stronge holdes: yee and some of them shall be set ouer the Kynges busynesse, that they maye faithfully deale with the same. The Jewes also shall haue prynces of their owne, & walke in their owne lawes, as the Kyng hath commaunded in the londe of Iuda.

And the thre cities that are fallen vnto Jewry from the countre of Samaria and Galilee: shall be taken as Jewry, and be vnder one: nether be subiecte to eny straunge lord, but to the hye prest. As for Ptolomais and the londe pertayninge therto, I geue it vnto the Sanctuary at Ierusalem, for the necessary expences of the holy thinges. Moreover, I will geue euery yeare xx. M. Syckles of syluer out of ye Kynges checker (which pertayneth vnto me) to the worke of the temple: yee & loke what remaineth (which they had ourematters in honde in tymes past, haue not payed) that same shall they geue vnto them also. And besydes all this, the v. M. syckles which they toke yearly of the rétes of the Sanctuary, shall belonge vnto the prestes that do seruyce.

The x. Chap. Fo. lxxiij.

Item, who so euer they be that fle vnto the temple at Ierusalem or within the liberties therof, where as they are fallen in to the Kynges daunger for eny maner of busynesse, they shall be pardoned, and all the goodes that they haue in my realme, shall be fre. For the buyldinge also & repayinge of the worke of the Sanctuary, expenses shall be geuen out of the Kynges Checker: yee and for the makinge of the walles rounde aboute Ierusalem, for the breakeinge downe of the olde, and for the settinge vp of the stronge holdes in Jewry, shall ye costes and charges be geuen out of the Kynges Checker.

But when Ionathas and the people heard these wordes, they gaue no credence vnto them, nether receaued them: for they remembered the greate wickednesse that he had done vnto Israel, and how sore he had vered them. Wherefore they agreed vnto Alexander, for he was a prynce that had dealte frendly with them, and so they stode by him allwaye. They gathered Kyng Alexander a greate hoost, and brought his armye agaynst Demetrius. So ye two Kynges frote battayll together, but Demetrius hoost fled, and Alexander folowed after and fell vpon them. A mightie sore felde was it, continuinge till the Sonne wente downe, and Demetrius was slayne the same daye.

And Alexander sente embassitours vnto Ptolomy the Kyng of Egipte with these wordes, sayenge: For so moch as I am come agayne to my realme, and am set in the trone of my progenitours, and haue gotten the dominion, ouercome Demetrius, conquered the londe, and stricken a felde with him, so that we haue discomfited both him and his hoost, and syt in the trone of his Kyngdome: Let vs now make frendshipe together, geue me thy daughter to wife: so shall I be thy sonne in lawe, and both geue the rewardes, and hir greate dignite. Ptolomy the Kyng gaue answer, sayenge: Happy be the daye wherein thou art come agayne to the londe of thy progenitours, and set in the trone of their Kyngdome. And now will I fulfill thy writynge: but mete me at Ptolomais, & we maye se one another, and that I maye mary my doughter vnto the acordinge to thy desire. So Ptolomy wete out of Egipte with his doughter Cleopatra, & came vnto Ptolomais in ye xliij. yeare: where Kyng Alexander met him, & he gaue Alexander his doughter Cleopatra, and married them at Ptolomais with greate woishipe, like as the maner of Kynges is to be.

The i. booke of the Machabees.

Then wrote kynge Alexander vnto Jonathas, that he shulde come and mete him. So he wente honorably vnto Ptolomais, & there he met the two kinges, and gaue them greate presentes of golde and syluer, & founde fauoure in their sight. And there came together agaynst Jonathas certayne wicked men and vngacious personnes of Israel, makinge complayntes of him, but the kynge regarded them not. As for Jonathas, the kynge commaunded to take of his garmettes, and to clothe him in purple: and so they dyd. Then the kynge appoynted him to sit by him, and sayde vnto his prynces: Go with him in to the myddest of the cite, and make a proclamacion, that no man complayne agaynst him of eny matter, and that no man trouble him for eny maner of cause.

Iosephus
cap. 6. lib.
12. Antiq.

1. Mac. 7. 2

So it happened that when his accusers sawe the worshippe which was proclaimed of him, & that he was clothed in purple: they fled euerychone. And the kynge made moch of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of his deminion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the Cxv. yeare came Demetrius the sonne of Demetrius from Creta in to his fathers londe: wherof when Alexander herde tell, he was right sorry, and returned vnto Antioche. And Demetrius chose Appollonius (which had the gouernaunce of Celosyria) to be his captayne.

So he gathered a greate hoost and came vnto Jamnia, and sende worde vnto Jonathas the hye priest, sayenge: Darrest thou stande vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou piousnest thy strength agaynst vs in the mountaynes. Nowtherfore yf thou trustest in thyne owne strength, come downe to vs in to the playne felde, and there let vs proue oure strength together: thou shalt fynde, that I haue valeaunt men of warre with me: and shalt knowe who I am, & the other that stonde by me.

Which saye, that youre fote is not able to stonde before oure face, for thy fathers haue bene twyse chaced in to their owne londe. And now, how wilt thou be able to abyde so greate an hoost of hoismen and fotemen in the felde, where as is nether rocke, stone ner place to fle vnto?

When Jonathas herde the wordes of Appollonius, he was moued in his mynde: wherfore he chose x. thousande men and wente out of Jerusalem, and Symon his bro-

The x. Chap.

ther met him for to helpe him: And they pitched their tentes at Joppa, but the cite kepte him forth, for Joppa was an holde of Appollonius. Then Jonathas layed sege to it, and they that were in the cite, for very feare let him in: and so Jonathas wanne Joppa. Appollonius hearinge of this, toke thre thousande hoismen, with a greate hoost of fote, and wente as though he wolde go to Azotus, & came immediately in to the playne felde: because he had so many hoismen, and put his trust in the. So Jonathas folowed vpon him to Azotus, & there they stroke the battayll. Now had Appollonius leste a M. hoismen behynde them pruely in the tētes. And when Jonathas knewe that soch waite was layed behynde them, they wete rounde aboute the enemies hoost, and shot dardes at the people from the mornyng to the euenyng. As for Jonathas people, they kepte their ordie as he had commaunded them, & the enemies hoises were euer labouringe.

Then brought Symon forth his hoost, and set them agaynst the fore men. For the hoismen were weery allready. So he discomfited them, and they fled. And they that were scatred in the felde, gat them to Azotus, and came in to the temple of Dagon their Idol, & they might there saue their lyues. But Jonathas set fyre vpon Azotus and all the cities rounde aboute it, & toke their goodes, and brēt vp the temple of Dagon with all them that were fled in to it.

1. Mac. 11. 2

Thus were slayne and brēt well nye viij. thousande men. So Jonathas remoued the hoost from thence, and brought them to Ascalon: where & men of the cite came forth, and met him with greate worshippe. After this wente Jonathas and his hoost agayne to Jerusalem, with greate substaunce of good. And when kynge Alexander herde these thinges, he thought to do Jonathas more worshippe, & sent him a colar of golde, as the vse is to be geuen vnto soch as are of the kynges nexte bloude. He gaue him also & cite of Accaron (with the londes belongynge therto) in possession.

The XI. Chapter.

Now yf kynge of Egypte gathered an hoost, (like the sonde & lieth vpon the see shore) and many shippes: and wente aboute thorow disceate to optayne & kingdome of Alexander, & to ioine it vnto his owne realme. Vpon this he toke his iourneye in to Syria, & was letten in to the cities, and me came forth to mete him: for kynge Alexander had commaunded them so to do, because

Iosephus
cap. 7. lib.
bro 12

The i. booke of the Machabees.

he was his father in lawe. Now when Ptolomy entred in to eny cite, he leste me of warre to kepe it, and this he dyd thorow out all y cities. And when he came to Azotus, they 1. Mac. 10. i shewed him the temple of Dagon and Azotus that was brient vp, with the other thinges which were destroyed, the deed bodie cast abroad, and y graues that they had made by the waye syde, for soch as were slayne in the felde: And tolde the kynge that Jonathas had done all these thinges, to the intent they might get him euell will. But the kynge sayde not a worde therto.

And Jonathas met the kynge with great hono^r at Joppa, where they saluted one another, and toke their rest. So when Jonathas had gone with y kynge, vnto the water that was called Eleutherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cities vnto Seleucia vpon the see coost, ymaginyng wicked counsels agaynst Alexander, z sent embassitours vnto Demetrius, sayenge: Come, let vs make a bonde betwixte vs, so shall I geue the my doughter that Alexander hath, and thou shalt raigne in thy fathers kyngdome. I repente that I gaue Alexander my doughter, for he goeth aboute to slaye me. And thus he flattered Alexander, because he wolde haue had his realme.

Thus he toke his doughter from him, gaue her vnto Demetrius, and forsake Alexander, so that his malice was openly knowne. And Ptolomy came to Antioche, where he set two crownes vpon his owne heade: the crowne of Egyp^te and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst him. But when Alexander herde of this, he came to warre agaynst him. So kynge Ptolomy brought forth his hoost and met him with a mightie power, and chased him awaye. Then fled Alexander in to Araby, there to be defended, and kynge Ptolomys honoure increased. And Zabdiel the Arabian smote of Alexanders heade, and sent it vnto Ptolomy. But the thirde daye after, died kynge Ptolomy himself: and they whom he had set in the stronge holdes, were slayne of those that were within y cities. And Demetrius reigned in y hundreth and seven and sixtie yeare.

C At the same tyme gathered Jonathas them that were in Jewry to laye sege vnto the castell which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certayne vngod

The xi. Chap. Fo. lxi.

ly personnes (which hated their owne people) vnto kynge Demetrius, and tolde him, that Jonathas beseged y castell. So when he herde it, he was angrie, and Immediately came to Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake with him in all the haist. Neuerthelesse when Jonathas herde this he commaunded to besege it. He chose also certayne of the elders and prestes of Israel, and put him self in the parrall, and toke with him golde, syluer, clothinge and diuerse presentes: and wente to Ptolomais vnto the kynge, and founde him gracious.

And though certayne vngodly men of his owne people made complayntes vpon him, yet the kynge intreated him, like as his 1. Ma. 10. b predecessours had done before: and promoted him in the sight of all his frendes, confirmed him in the hye priesthode with all the worshipec y he had afore, and made him his chiefe frende. Jonathas also desired the kynge that he wolde make Jewry fre, with the thre head cities of Samaria and the lon- 1. Ma. 10. d des pertayninge therto: vpon this dyd Jonathas promyse him thre talents. Where vnto the kynge consented, and gaue Jonathas wytyng of the same, conteyninge the se wordes: Kynge Demetrius sendeth gretinge vnto his brother Jonathas and to the people of y Jewes. We sende you here a copy of the lettre which we dyd wyte vnto oure elder Lasthenus, concernyng you, that ye shulde knowe it.

Kynge Demetrius sendeth gretinge vnto Lasthenus his elder. For the faithfulness that oure frendes the people of the Jewes kepe vnto vs, and for the longyng kyndnesse which they beare towarde vs: we are determined to do them good. Wherfore we ordene all y coostes of Jewry with the thre cities, Lyda and Ramatha (which are added vnto Jewry from Samaria) z all y lodes pertayninge there vnto, to be frely separated for soch as do sacrifice in Jerusalem: both concernyng the paymetes which the kynge toke yearly afore tyme, z y frutes also of the earth z trees. As for other tithes z tributes y belonged vnto vs, we discharge the therof from this tyme forth. In like maner we graunte vnto the all the customes of salt and crowne taxes, which were brought vnto vs. And this fredome shal they haue firme z stedfast, fro this tyme forth for enermore. Therfore se y ye make a copy of these letters, and deliuer it vnto Jonathas: that it maye be kepte vpon y holy mount in a conuenient place.

The i. booke of the Machabees.

The xi. Chap.

E After this, when Demetrius the kynge sawe that his londe was in rest, and that no resistance was made him: he sent awaye all his hoost euery man to his owne place, excepte an armie of straungers, whom he brought from the Isles of the Heithen, wherfore all his fathers hoost had euell wyll at him. Now was there one Triphon (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured agaynst Demetrius: he wente to Eualcuel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sore vpon him, to deliuer him this yonge Antiochus: that he might raigne in his fathers steade. He tolde him also what greates euell Demetrius had done, & how his me of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dryue them out which were in the castell at Jerusalem and in the other refuges, for they dyd Israel greates harme. So Demetrius sent worde vnto Jonathas, sayenge: I wil not only do these thinges for the and thy people, but at tyme conuenient I wil do both the & thy people greates worshippe. But now thou shalt do me a pleasure, yf thou wilt sende me men to helpe me: for all myne armie is gone fro me. So Jonathas sent him iij. M. stronge men vnto Antioche, and they came vnto the kynge, wherfore the kynge was very glad at their commynge. But they that were of the cite (even an Cxx. thousande me) gathered them together, & wolde haue slayne the kynge, which fled in to his courte: & the citesyns kepte the stretes of the cite, and beganne to fight.

Then the kynge called for the Jewes helpe, which came vnto him all together, & wente abrode thorow the cite, and slewe the same daye an C. M. men: set fyre vpon the cite, gat many spoyle in that daye, and deliuered yf kynge. So when the citesyns sawe that the Jewes had gotten their wyll of the cite, and they them selues dispoyned of their purpose: they made their supplicacion vnto the kynge, sayenge: Graunte vs peace, and let the Jewes ceasse from troublinge vs and the cite, and vpon this they cast awaye their weapons. Thus they made peace, and yf Jewes gat greates worshippe in the sight of the kynge, and in the sight of all that were in his realme, and were spoken of thorow out the kyngdome: and so they came agayne to Jerusalem with greates goodes.

S So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lode

Nevertheless he dyssembled in all that euer he spake, & with drewe him self from Jonathas, nether rewarded him accordinge to the benefites which he had done for him, but troubled him very sore. After this came Triphon agayne with yonge Antiochus, which raigned & was crowned kynge. Then there gathered vnto him all y men of warre, whos Demetrius had put awaye: these fought agaynst Demetrius, which fled & turned his backe. So Triphon toke the Elephantes, & wanne Antioche. And yonge Antiochus wrote vnto Jonathas, sayenge: I confirme the in thy presthode, & make y ruler of iij. countrees, yf thou mayest be a frende of y kynges.

Vpon this he sent him golden vessel to be serued in, and gaue him leue to drynke in golde, to be clothed in purple, and to weere a collar of golde. He made his brother Symon also capteyne, from the coostes of Tyrus vnto the borders of Egipte. Then Jonathas toke his iourney, & wente thorow y cities beyonde the water (of Iordane) and all the men of warre of Syria gathered the vnto him for to helpe him. So he came vnto Ascalon, and they of the cite receaued him honorably: & from thence wente he vnto Gaza, but they wolde not let him in: wherfore he layed sege vnto it, burnynge vp and spoilinge the places that were aboute the cite.



And the citesyns of Gaza submytted the selues vnto Jonathas, which made peace with them, but toke of their sonnes to pledge, sent the to Jerusalem, & wente thorow the countre vnto Damascus. Now when Jonathas herdethat Demetrius princes were come in to Cades (which is in Galilee) with a greates hoost, purposinge to put Demetrius out from medlinge in the realme: he came agaynst them, and lefte Symon his brother in the londe: which came to Bethsura, and layed sege to it a longe season, and discomfited them. So they desyred to haue peace w him, which he graunted them, & afterwarde

The i. booke of the Machabees.

The xij. Chap. Fo. lxx.

put them out from thence, toke the cite, and set me to kepe it. And Jonathas with his hoost came to the water of Genesar, and by tymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hoostes of the heithen met the in the felde, and layed watch for the in the mountaynes: so when Jonathas came agaynst the, the other (which were layed to watch) rose out of their places, and fought, and they that were of Jonathas syde, fled every man: and there was not one of the leste, excepte Marathias the sonne of Absalemus, and Judas the sonne of Calphi the captayne of the hoost. The Jonathas rente his clothes, layed earth vpon his heade, made his prayer, and turned agayne to the in the felde: where they fought together, and he put them to flight. Now when his owne me were fled, sawe this: they turned agayne vnto him, and helped him to folowe vpon all their enemies vnto their tentes at Cades. So there were slayne of the heithen the same daye, iij. M. men, and Jonathas turned agayne to Jerusalem.

The XII. Chapter.

A Jonathas seyng that in tyme was mere for him, chose certayne men and sent them vnto Rome for to stablish and to renue the frendshipe with the. He sent lettres also vnto Sparta, and to other places in likemaner. So they wrote vnto Rome and entred in to the councell, and sayde: Jonathas the hye priest and the people of the Jewes sent vs vnto you, for to renue the olde frendshipe and bonde of loue. Vpon this the Romaynes gaue the fre passpoyntes, and me shulde lede the home in to the lode of Juda peaceably. And this is the copy of the lettres that Jonathas wrote vnto the Sparcians:

Jonathas the hye priest with the elders, prestes, and the other people of the Jewes, sende gretinge vnto the Sparcians their brethre. There were lettres sente longe agoe vnto Onias the hye priest, from Arius which than raigned amonge you: that ye are oure brethien, as the wrytinge made ther vpon specifieth. And Onias intreated the embassadoure that was sent, honourably, and receaued the lettres: wherein there was mencion made of the bonde of loue and frendshipe. But as for vs, we nede no such wrytinges: for why, we haue the holy bookes of scripture in oure hondes to oure comforte. Neuerthelesse we had rather sende vnto you, for the renuyng of the brotherhode and frendshipe: lest we shulde be straunge vnto you, for it is longe, sens the tyme that ye sent word vnto vs. Wherefore in the sacrifices that we of

fre and other ceremonies vpon the hye solempne dayes and other we allwaye remembre you without ceassynge (like as reason is, and as it becommeth vs to thynke vpon oure brethien) yee and are right glad, of youre prosperous honoure.

And though we haue had greates troubles and warres, so that the kynges aboute vs haue foughten agaynst vs: yet wolde we not be greuous vnto you ner to other of oure louers and frendes in these warres. For we haue had helpe fro heauē, so that we are deliuered, and oure enemies subdued. Wherefore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and sentethem vnto the Romaynes, for to renue the olde bonde of frendshipe and loue with them. We commaunded them also to come vnto you, to salute you, and to deliuer you the lettres, concerninge the renouacion of the brotherhode. And now ye shal do right wel, to geue vs an answer there vnto.

And this is the copy of the wrytinge, which Arius the kyng of Sparta sente vnto Onias: Arius kyng of the Sparcians sendeth gretyng vnto Onias the hye priest. It is founde in wrytinge, that the Sparcians and Jewes are brethien, and come of the generacion of Abraham. And now for so much as this is come to oure knowlege, ye shal do wel, to wryte vnto vs of youre prosperite. As for vs, we haue wrytten in mynde vnto you: Oure catell and goodes are yours and yours, ours. These thinges haue we commaunded to be shewed vnto you.

When Jonathas herde, that Demetrius princes were come forth to fight agaynst him with a greater hoost than afore, he wente fro Jerusalem, and met the in the lode of Zemar, for he gaue them not space to come in to his owne countre. And he sent spyes vnto their tentes, which came agayne and tolde him, that they were appoynted to come vpon him in the nyght season. Wherefore when the Sonne was gone downe, Jonathas commaunded his men to watch all the nyght, and to be ready with weapens for to fight: and set watchmen rounde aboute the hoost. But when the aduersaries herde that Jonathas was ready with his men to the battayll, they feared and were afrayed in their hertes, and kindled fyres in their tentes, brake vp, and gat them awaye. Neuertheles Jonathas and his company knewe it not till the mornynge, for they sawe the fyres burnynge.

Then Jonathas folowed vpon the, but he might not ouertake them, for they were

The i. boke of the Machabees.

gone ouer the water Eleutherus. So Jonathas departed vnto β Arabiās (which were called Zabadei) slewe them, & toke their goodes. He proceeded furthur also, and came vnto Damascus, & wente thorow all that countrey. But Simon his brother toke his iourney and came to Ascalon and to the nexte stronge holdes: departing vnto Joppa, and wanne it. For he herde, that they wolde stonde of Demetrius partie: wherfore he sent mē of warre in the cite, to kepe it. After this came Jonathas home agayne, & called the elders of the people together: and deuysed with thē for to buylde vp the strōge holdes in Jewry, and the walles of Ierusalem, to set vp an hye wall betwixte the castell and β cite, for to separate it from the cite, that it might be alone, and that men shulde nether bye nor sell in it.



Upō this they came together for to buylde vp the cite: and for moch as the wall vpō the broke of the west syde (called Caphetheta) was fallen downe, they repayred it. And Symon set vp Adiada in Sephela, and made it stronge, settinge portes & lockes vpō it. ¶ Now when Triphon purposed to raigne in Asia, to be crowned, and to slaye the Kyng Antiochus: he was afrayed that Jonathas wolde not suffre him, but fight against him. Wherfore he wente aboute to take Jonathas, and to kyll him.

So he departed, and came vnto Bethsan. Then wente Jonathas forth against him to the battayll with fourtye thousande chosen men, and came vnto Bethsan also. But whē Triphon sawe that Jonathas came with so greaue an hoost to destroye him, he was afrayed: and therfore he receaued him honorably, commended him vnto all his frendes, gaue him rewardes, and commaunded his men of warre to be as obediēt vnto him as to himself.

And saide vnto Jonathas: why hast thou caused this people to take soch trauaile, seyn

The xiiij. Chap.

ge there is no warre betwixte vs: Therfore sendethem home agayne, & chose certaine mē to waite vpon the, & come thou to me to Ptolomais: for I wil geue it the, wth the other strōge holdes, men of warre and their officers: As for me, I must departe, this is only β cause of my cōmyng. Jonathas beleued him, & dyd as he sayde, puttinge awaye his hoost, which wente in to β londe of Iuda. He kepte but iij. M. by him, wherof he sente ij. M. in to Galilee, & one M. wente with himself.

¶ Now as soone as Jonathas entred in to Ptolomais, the citesyns sparmed the gates of the cite, and toke him, and slewe all them with the swerde, that came in with him. Then sent Triphon an hoost of fote mē and horsmen in to Galilee and in to the greaue playne felde, to destroye all Jonathas company. But when they knew that Jonathas was taken, and all they slayne that wayted vpon him: they toke counsell together, and came forth ready to the battayll. So when they which folowed vpon them, sawe, that it was a matter of life, they turned backe agayne. As for the other, they wente in to β londe of Iuda peaceably, & bewayled Jonathas, & them that were with him right sore. And Israel made greaue lamentacion. Thē all the heithen β were rounde aboute them, sought to destroye thē. For they sayde: now haue they no captayne, nor eny man to helpe them. Therfore let vs ouercome them, and rote out their name from amonge men.

The XIII. Chapter.

¶ Now whan Symon herde that Triphon gathered a greaue hoost, to come in to β londe of Iuda, and to destroye it: and sawe β the people was in greaue fearfulness and care: he came vnto Ierusalem, and gathered the people together, & gaue thē exortacion, sayenge: Ye knowe what greaue battayls I and my brethren & my fathers house haue stryken for the lawe & the Sanctuary, and what maner of troubles we haue sene: thorow occasion wherof, all my brethren are slayne for Israels sake, and I am left alone. And now let not me spare myne owne life in eny maner of trouble, for I am no better then my brethren: but wil avenge my people and the Sanctuary, oure children and oure wyues: for all the heithen are gathered together, to destroye vs of very malice.

At these wordes the hartes of the people were kyndled together, so that they cried with a loude voyce, sayenge: Thou shalt be captayne in steade of Judas & Jonathas

The i. booke of the Machabees.

thy brethzen, ordie thou onre batell, z what so ener thou commaundest vs, we shall do it. So he gathered all the men of warre, makinge haist to fymish all the walles of Jerusalem, which he made stronge rounde aboute.

B Then sent he Jonathas the sonne of Absalomus w a fresh hoost vnto Joppa, which droned them out & were in the castell, and remayned there himself. Triphon also removed from Ptolomais with a greate armye, to come in to the londe of Juda, and Jonathas with him in warde. And Simon pitched his tentes at Addus before the playne felde.

But when Triphon knewe that Symon stode vp in steade of his brother Jonathas, and that he wolde warre agaynst him: he sent messaungers vnto him, sayenge: Where as we hane kepte Jonathas thy brother, it is for money that he is owynge in the kynge accompte, concernynge the busynesse & he had in honde. Wherfore sende now an C. talentes of syluer and his two sonnes for suerrie, that when he is lette forth he shal not forsake vs: and we shal sende him agayne. Neuerthelesse Symon knewe, that he dyssembled in his wordes: yet commaunded he the money z children to be deliuered vnto him: lest he shulde be the greater enemye agaynst & people of Israel, and saye: because he sent him not the money and the children, therfore is Jonathas deed.

C So Symon sent him the children and an hundreth talentes, but he dyssembled, z wolde not let Jonathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, & ledeth vnto Ador. But where so euer they wente, thither wente Symon and his hoost also. Now they that were in the castell, sent messaungers vnto Triphon, that he shulde make haist to come by the wyldernesse, and to sende them vytales: And Triphon made ready all his horsmen to come that same night. Neuerthelesse it was a very greate snowe, so that he came not in Galaadithim. And whē he drewe nye Baschama, he slewe Jonathas and his sonnes there, and then turned for to go home in to his owne londe.

Thē sente Symon for to set his brothers deed coarfe, and buried it in Modin his fathers cite. So all Israel bewayled him with greate lamentacion, and mourned for him very longe. And Symon made vpon the sepulchre of his father and his brethre a buyldynge hye to loke vnto of fre stone behynde and before: and set vp seuen pylers, one

The xiiij. Chap. Fo. lxxi.

agaynst another (for his father, his mother and foure brethzen) and set greate pilers rounde aboute, with armes vpon them for a perpetuall memory, and caried shippes besyde the armes: & they might be sene of mē saylinge in the see. This sepulchre which he made at Modin, stondeth yet vnto this daye.

Now as Triphon wente forth to walke & & yōge kynge Antiochus, he slewe him traiterously, and raigned in his steade, crowned himself kynge of Asia, and dyd moch euell in the londe. Symon also buylte vp the castels in Jewry, makinge them stronge with hye towres, greate walles, portes and lockes, and layed vp vytales in the stronge holdes. And Symon chose certayne men, and sente them to kynge Demetrius: to desyre him, & he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kynge answered him, z wrote vnto him after this maner:

Demetrius & kige sendeth gretinge vnto Symon the hye prest his frende, with the elders and people of the Jewes. The golden crowne and precious stone & ye sente vnto vs, hane we receaued: and are ready to make a stedfast peace with you, yee and to wryte vnto oure officers, for to release you, concernynge the thinges wherin we made you fre: and the appoyntment & we make with you, shalbe firme and stable. The stronge holdes which ye haue buylded, shal be youre owne. As for eny ouer sight or sawte committed vnto this daye, we forgeue it, and the crownetaxe that ye ought vs also. And where as was eny other tribute in Jerusalem, it shal now be no tribute: and loke who are mette amonge you to be in oure courte, let them be witten vp, that there maye be peace betwixte vs.

Thus the yock of the heithen was taken from Israel, in the hundreth and seuentie yeare. And the peple of the Jewes beganne to wryte in their lettres and actes on this maner: In & first yeare of Symon the hye prest, and prynce of the Jewes.

In those dayes wente Symon vnto Gaza, and beseged it rounde aboute, where he set vp ordinaunce of warre. And wanne a towre, which he toke. So they that gat in to the towre leapt into the cite, which was in a greate feare: In so moch that the people of the cite rente their clothes, and clymmed vp vpon the walles with their wyues and children, besekynge Symon to be as one with them, sayenge:

O rewarde vs not after & wickednes, but be

D
Iosephus
capite 10.
libro 11

1. Machab.
14. d

The i. booke of the Nachabees.

I gracious vnto vs, and we shal do 3 seruyce. Then Symon for very pite, wolde fight no more agaynst them, but put them out of the cite, and caused the houses (wherin the ymagges were) to be clenſed: and so entred the cite with Psalmes of prayſe, geuinge thankes vnto the L O R D E. So when he had caſt all abhominaciōs out of the cite, he ſet ſoch men in it as kepte the lawe of God, and made the cite ſtronge, and builded a dwellinge place for himſelf.

Now when they in the caſtell at Jeruſalem were kepte ſo ſtrately, that they coude not come forth ner in to countrie, and might nether bye ner ſell: they were very hungrie, and many of them famiſhed to death. In ſo moch that they beſought Symon to be at one with them, which he graunted them. So he put them out from thence, and clenſed the caſtell from fylthynesse. And vpon the xxiij. daye of the ſeconde moneth in the Cxxij. yeare they entred in to it with thankesgeuyng and braunches of palme trees, with harpes, crowdes, cymbals, and lutes, ſynginge psalmes and ſonges of prayſe vnto God, for that the greates enemy of Iſrael was ouercome.

And Symon ordened that the ſame daye ſhulde be kepte every yeare in gladneſſe, and made ſtronge the hyll of the temple that was beſyde the caſtell, where he dwelt himſelf with his company. Symon alſo perceauynge that Jhon his ſonne was a mightie man of armes, made him captaine of all the hoostes, and cauſed him to dwell at Gaza.

The XIII. Chapter.

In the Cxxij. yeare gathered kynge Demetrius his hoost, and departed vnto Media, to gett him helpe for to fight agaynst Triphon. Now when Arſaces the kynge of Perſia and Media herde, that Demetrius was entred within his borders: he ſente one of his prynces to take him alyue, and to brynge him vnto him. So he wente and ſlewe Demetrius hoost, toke himſelfe, brought him to Arſaces, which kepte him in warde. And all the londe of Iuda was in reſt, ſo longe as Symon lyued: for he ſought the wealch of his people, therefore were they glad to haue him for their ruler, and to do him worſhipe allwaye.

Symon wanne the cite of Joppa alſo for an haven towne, and made it an intraunce in to the Iles of the ſee. He enlarged the borders of his people, and cōquered them more

The xiiij. Chap.

londe: he gathered vp many of their people that were preſoners: he had the dominion of Gaza, Bethſura and the caſtell, which he clenſed from fylchines, and there was no mā that reſiſted him: So that euery man tyllid his grounde in peace, the londe of Iuda and the trees gaue their frute and encrease. The elders ſat all in iudgment, and toke their deuyce for the wealch of the londe: the yonge men put on worſhipe and harnesse vpon them. He prouyded vytayles for the cities, and made goodly ſtronge holdes of them: ſo that the fame of his worſhipe was ſpoken of vnto the ende of 3 worlde. For he made peace thorow out the londe, and Iſrael was full of myrth and ioye.

Leui. 26. 2
3. Reg. 4. 6

Euery mā ſat vnder his vyne 7 ſyge trees and there was no man to fraye them awaye. There was none in 3 londe to fight agaynst them, for then the kinges were ouercome. He helped thoſe that were in aduerſite amonge his people, he was diligent to ſe 3 lawe kepte: as for ſoch as were vngodly and wicked he toke the awaye. He ſet vp 3 Sanctuary, 7 encreaſed the holy veſſels of the temple.

When 3 Romaynes and Sparcians had gotten worde, 3 Jonathas was deed, they were right ſory. But when they herde 3 Symon his brother was made hye preſt in his ſteade, and how he had worne the londe agayne w the cities in it: they wrote vnto him in tables of laton, to renue the frendſhipe 7 bonde of loue, which they had made a ſeie with Judas 7 Jonathas his brethre. Which writings were red before the congregacion at Jeruſalem.

1. Ma. 8. c. d
and 12. a

And this is the copy of the lettres, that the Sparcians ſent: The Senatours and ciſeyns of Sparta ſende gretinge vnto Symon 3 greates preſt w the elders, preſtes, 7 3 other people of the Jewes their brethre: Whe yō embassitours that were ſente vnto 6 people, certified vs of youre worſhipe, honoure and prosperous wealch: we were glad of their cōminge, and haue written the earande which they ſpake before the counsell of the people: namely, that Numenius the ſonne of Antiochus, and Antipater the ſonne of Iason the Jewes embassitours are come vnto vs, for to renue the olde frendſhipe with vs. Vpon this the people conſented, that the men ſhulde be honorably intreated, and that the copy of their earande ſhulde be written in the ſpeciall bookes of the people, for a perpetuall memory vnto the Sparcians: yee and that we ſhulde ſende a copy of the ſame vnto Symon the greates preſt.

The i. booke of the Machabees.

The xv. Chap. Ho. lxxij.

D After this dyd Symon sende Numenius vnto Rome, with a golden shylde of a thousande pounce weight, to confirme the frendshipe with them: which when the Romaynes vnderstode, they saide: what thakes shal we recompence agayne vnto Symon & his children: for he hath stablISHED his brethren, and ouercome the enemies of Israel. Wherefore they graunted him to be fre. And all this wrote the Jewes in tables of laton, and nailed it vnto the pilers vpon the mount Sion. The copy of the writinge is this:

The xviij. daye of y^e moneth Elul in the Cxxxij. yeare in the thirde yeare of Symon the hye priest, in the greate congregacion of y^e prestes, rulers of the people, and elders of the countre at Asaramel, were these wordes openly declared:

E For so moch as there was moch warre in oure londe, therefore Symon y^e sonne of Matathias (come of the children of Jareb) and his brethren, put them selues in parell, and resisted the enemies of their people: that their Sanctuary and lawe might be manteyned, and dyd their people greate worshippe. Jonathan in like maner, after that he had gouerned his people and bene their hye priest: dyed, and lyeth buried besyde his elders.

After that wolde their enemies haue trodden their holy thynges vnder fote, destroyed their londe, and vterly waisted their Sanctuary. Then Symon withstode them, and fought for his people, spent moch of his owne money, weapened the valeaunt men of his people, gaue them wages, made stronge y^e cities of Iuda, with Bethsura that lieth vpon the borders of Iewry, (where the ordinance of their enemies laye somtyme) & set Jewes there for to kepe it.

S He made fast Joppa also, which lieth vpon the see, and Gaza that bordreth vpon Azotus, (where the enemies dwelt afore) and there he set Jewes to kepe it: and what so euer was mete for the subduynge of the aduersaries, that layed he therin. Now when the people sawe the noble actes of Symon, and what worshippe he purposed to do for them, his godly behauoure, and faithfulness which he kepte vnto them, & how he fought by all waies y^e wealth of his people, because he dyd all this, therefore they chose him to be their prynce & hye priest. And in his tyme they prospered wel by him, so y^e the heathens were take out of their londe: & they also which were in the cite of Dauid at Ierusalem in the castell (where they wente out and defi-

led all thynges that were aboute the Sanctuary, and did greate harme vnto clenslynes) and Symon put men of the Jewes in it, for the defence of the londe and the cite, and set vp the walles of Ierusalem.

And kynge Demetrius confirmed him in his hye presthode, made him his frende, and dyd him greate worshippe. For he herde that the Romayns called y^e Jewes their frendes, louers and brethren: how honorably they receaued Symons embassicours: how y^e Jewes and prestes consented that he shulde be their prynce and hye p^rest perpetually (till God raysted vp the true prophet) and that he shulde be their caprayne, to care for the Sanctuary, and to set officers vpon the workes therof, ouer the londe, ouer the weapens, ouer the houses of defence, to make prouision for the holy thynges, and to be obeyed of euery man, and all the witynges of y^e londe to be made in his name: that he shulde be clothed in purple and golde, and that it shulde be lawfull for none of the people nor prestes to breake eny of these thynges, to withstonde his wordes, ner to call eny congregacion in the londe without him: that he shulde be clothed in purple, and weere a colar of golde: And yf there were eny which disobeyed or brake this ordinaunce, that he shulde be punysshed.

So all the people consented to alowe Symon, and to do acordynge to these wordes. Symon also himselfe toke it vpon him, and was contente to be the hye priest, the caprayne and prynce of the Jewes and prestes, and to gouerne them all. And they commaunded to make this writinge in tables of laton, and to fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon and his posterite might haue it.

The XV. Chapter.

A Grouer, kynge Antiochus the sonne of Demetrius sente lettres from the Iles of the see, vnto Symon the hye priest and prynce of the Jewes, and to all the people, conteyninge these wordes: Antiochus the kynge sendeth gretinge vnto Symon the hye priest and to the people of the Jewes. For so moch as certayne wicked men haue gotten the kyngdome of oure progenitours, I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherefore I haue gathered a greate host

The i. booke of the Machabees.

and made shippes of warre: that I maye go thorow the countre, and be auenged of them which haue destroyed oure londe, and waysted many cities in my realme. And therefore now I make the fre also from all the tributes, wherof all kynges my progenitours haue discharged the, and from other customes (wher from they haue released the) what so euer they be: Yee I geue the leaue to smyte money of thine owne within thy londe. As for Jerusalem, I wil that it be holy and free: and all the weapens and houses of defence which thou hast buylded and kepest in thine hondes, shal be thine. Whereas any thinge is or shal be owynge vnto the kyng, I forgiue it the, from this tyme forth for euermore. And when we haue optayned oure kyngdome, we shal do the, thy people and the temple greate worship: so that youre honour shal be knowne thorow out y whole worlde.

In the Cxxiii. yere wente Antiochus in to his fathers londe, and all the men of warre came together vnto him, so that fewe were left with Triphon. So the kyng Antiochus folowed vpon him, but he fled vnto Dora, which lieth by the see syde: for he sawe y there was myschefe comminge vnto him, and that his hoost had forsaken him. Then came Antiochus vnto Dora w an hūdieth z twentye thousande men of armes vpon foote, and eight thousande hoisimen. So he compassed the cite rounde aboute, and y shippes came by the see. Thus they vered the cite by londe and by water, in so much that they suffred no man to go in nor out.

1. Ma. 14. d

In the meane season came Numenius (z they that had bene with him) from the cite of Rome, hauynge lettres witten vnto the kynges and prouyncies, wherin were conteyned these wordes: Lucius the Mayre of Rome sendeth gretinge vnto Ptolomy the kyng. The embassitours of the Jewes oure frēdes beinge sent from Symon the hye prest and from the people of the Jewes, came vnto vs, for to renue the olde frendshipe and bonde of loue, and brought a shylde of golde weyenge a thousande pounde, which we were contente to receaue of them. Wherfore we thought it good to wryte vnto the kynges z prouyncies, to do them no harme, nor to take parte agaynst the, their cities ner countrees nether to mayntene their enemies agaynst them. If there be any wicked personnes therfore fled from their countre vnto you, deliue them vnto Symon the hye prest, y he maye punysh them acordinge to their owne lawe.

The same wordes wrote the Romaynes

The xv. Chap.

also vnto Demetrius the kyng, to Attalus, Araba, Arsaces and to all regions: as Samanians, to them of Sparta, Delo, Mido, Sydon, Caria, Samos, Pamphilia, Lycia, Alicarnassum, and to y Rhodes: to Gaselis, Coo, Sida, Arado, Gortyna, Gnydum, to Cypres and to Cyren. And of euery lettre they sent a copy to Symon the hye prest and to the people of the Jewes. So Antiochus the kyng brought his host vnto Dora the seconde tyme, to take it: where he made diuerse ordinance of warre, and kepte Triphon in, y he shulde not come forth. Then Symon sent Antiochus two thousande chosen mē to helpe him with golde, syluer and other plenteous geere: Neuerthelesse he wolde not receaue them, but brake all y couenaunt which he made w Symon afore, z withdrew himself fro him.

He sent Athenobius also a frende of his vnto Symon, for to reason with him, sayenge: Ye witholde fro me Joppa and Gaza (w the castell that is at Jerusalem) which are cities of my realme, whose borders ye haue destroyed, and done greate euell in the londe, hauynge the dominaciō in many other places of my kyngdome. Wherfore deliuer now y cities which ye haue take, w y tributes of y places y ye haue rule vpon without the borders of Jewry: Or els geue me fyue hūdieth talentes of syluer, yee and for the harme that ye haue done in the cities and for the tributes of the same, other fyue hundred talentes. If no, we shal come and fight agaynst you.

So Athenobius the kynges frende came to Jerusalem, and when he sawe y greate worship and honour of Symon in golde, syluer and so greate plenty of ornamentes: he marvelled, and tolde Symon as the kyng commaunded him. Then answered Symon and saide vnto him: As for vs, we haue nether taken other mēs londe, ner witholdē them, but only oure fathers heretage, which oure enemies had vnrighteously in possession a certayne tyme. This heretage of oure fathers haue we chalenged in processe of tyme. And where as thou cōplaynest concernynge Joppa and Gaza, they dyd greate harme to y people and in y londe, yet wyll we geue an C. talentes for them.

ludic. 11. c. d

Neuertheles Athenobius answered him not one worde, but turned agayne wrothfully vnto y kyng, and tolde him all these wordes, and the greate dignite of Symon with all that he had sene, and the kyng was very angrie. In the meane tyme fled Triphon by shippe vnto Orthosaida. Then the kyng made Cendebeus captayne of the see coast, z

The i. booke of the Machabees.

gave him an hoost of fote men and horsmen, commaunding him to remoue & hoost toward Jewry, & to buylde vp the cite of Cedron, to make vp & portes, & to warre agaynst & people of the Jewes. As for the kynge him self, he folowed vpon Triphon. So Cendebeus came vnto Jammia, & beganne to vexe & people, to treade downe Jewry, to take the people presoners, to slaye the & to buylde vp Cedron: where he set herisme & other men of warre, that they might come forth and go thorow the stretes of Jewry, like as the kynge had commaunded him.

1. Mac. 16. b

The XVI. Chapter.

A Then came Jhon vp from Gaza, and tolde Symon his father, what Cendebeus had done amonge their people. Vpon this called Symon two of his eldest sonnes, Judas & Jhon, and sayde vnto them: I and my brethren & my fathers house, haue euer from oure youth vp vnto this daye, foughten agaynst the enemies of Israel, & God gaue vs good fortune to deliuer Israel oft tymes. And now for so much as I am olde, be ye in steade of me & my brother, to go forth & fight for oure people, & the helpe of God be w you. So he chose xx. M. fighting men of the countre, with horsmen also, which wente forth agaynst Cendebeus and rested at Modin.

1. Mac. 13. f



In the morninge they arose, & were in to & playne felde: and beholde, a mightie great hoost came agaynst the, both of fote men & horsmen. Now was there a water broke betwixte them, & Jhon remoned the hoost toward them. And when he sawe that the people was afrayed to go ouer & water broke, he wente ouer first him self: and the men seynge this, folowed him.

B Then Jhon set his horsmen & fote men in ordie, the one by the other, for their enemies horsmen were very many. But when they blew vp the prestes trompettes, Cendebeus

The xvi. Chap. Fo. lxxiiij.

fled w his hoost, wherof many were slayne, and the remnaunt gat them to their stronge holde. Judas also Jhos brother whas wounded at & same tyme. And Jhon folowed still vpon & enemies, till he came to Cedron which he buylde. The enemies fled also vnto the towres & were in & felde of Azotus, & those dyd Jhon burne vp. Thus there were slayne ij. M. men of them, & Jhon turned agayne peaceably in to Jewry.

1. Mac. 15. f

And in the felde of Jericho was Ptolemy the sonne of Abobus made captayne: which because he had abundaunce of syluer & golde, (for he had married the doughter of Symon the hye priest) waxed proude in his mynde, & thought to conquere the lode, ymagininge falsed agaynst Symon & his sonnes, to destroye the. Now as Symon was goynge aboute thorow the cities, & were in & countre of Jewry, and carynge for them: he came downe to Jericho, with Matathias & Judas his sonnes, in the Cxxvij. yeare, in & xi. moneth called Sabat. Then Ptolemy & sonne of Abobus receaued them (but w disceate) in to a stronge house of his called Doch, which he had buylde, where he made them a bancket.

So when Symon & his sonnes were mery & had dronken well, Ptolemy stode vp w his men (whs he had hyd there) & toke their weapons, entred in to the bancket house, & slewe Symon w his two sonnes, & certayne of his seruantes. Soch greate vnfaithfulnesse dyd Ptolemy in Israel, and recopensed euell for good. Then wrote this Ptolemy & same vnto kynge Antiochus, requyringe him that he shulde sende him an hoost to helpe him: & so shulde he deliuer him the londe, w the cities & tributes of the same. He sent other men also vnto Gaza, for to take Jhon: & wrote vnto the captaynes to come to him, & he shulde geue them syluer, golde and rewardes. And to Jerusalem he sent other, to take it and the Sanctuary.

The ranne there one before, & tolde Jhon in Gaza, that his father & his brethren were slayne, and how that Ptolemy had sent to slay him also. Whē Jhon herde this, he was sore abasshed, and layed hōdes of them that were come to destroye him, and slewe them: for he knowe, that they wente aboute to kyll him.

As for other thinges concernynge Jhon: of his warres, of his noble actes (wherin he behaued him self manfully) of the buyldinge of walles which he made, and other of his dedes: They are written in the cronicle.

17

The i. booke of the Machabees.

cles of his priesthode, from the tyme forth
 & he was made hye priest after his father.

The ende of the first booke of
 the Machabees.

The seconde booke Of the Machabees.

What this booke conteyneth.

- Chap. I. The Jewes wyte vnto Aristobolus
 of the clensyng of the temple, and of the feast
 of tabernacles. Of the fyre that was hyd in
 the pyt.
- Chap. II. What Jeremy requyred of the Jew-
 es that were in prison, and of their stories.
- Chap. III. The gyfte kynges helde the temple
 at Jerusalem in honour. The variaunce be-
 twixte Simon and Onias. What Appollonius
 & Heliodorus dyd at Jerusalem. The punysh-
 ment of Heliodorus.
- Chap. IIII. The wickednes of Symon. The faith-
 fulnesse of Onias. Jason laboureth to be hye
 prest. Of his wickednesse, and how he was dry-
 uen awaye. The alteration of the priesthode.
 Andronicus destroyeth Onias, and God stri-
 keth him therfore.
- Chap. V. Wonderous thinges done at Jerusa-
 lem. Jason falleth vpon the cite, handleth ab-
 hominably, and yet is sayne to sle at the last.
 The kyng of Egypte taketh the cite agayne
 with greate bloudsheddyng.
- Chap. VI. The kyng procedeth forth in his ty-
 ranny, as well in other cities where the lawe
 of God is kepte, as at Jerusalem. All this sen-
 deth God for the wickednes of the people. The
 steadfastnesse of Eleazar.
- Chap. VII. The death of the viij. brethren & their
 mother. How constante they are to suffer, ra-
 ther then to obeye the wicked kyng.
- Chap. VIII. The manlynesse of Judas Machabe-
 us, and how Philippe medleth against him. Ju-
 das comforteth his people, and ouercommeth
 Nicanor.
- Chap. IX. Of Antiochus and his pryde, & how
 God punyshed him.
- Chap. X. Machabeus wynneth the holy cite a-
 gayne, and clenseth it. Eupator foloweth his
 father Antiochus. Judas Machabeus ordreth
 him self well.
- Chap. XI. What Lysias purposeth. Judas with-
 stondeth him, God taketh his parte. Lysias &
 Judas are at one.
- Chap. XII. Timotheus, Appollonius and other,
 ymagin treason. Judas Machabeus punys-
 heth them, wynneth Caspin & other cities.
- Chap. XIII. Antiochus & Lysias make the forth
 agaynst the Jewes. Judas gathereth the peo-
 ple, & byddeth them call vpon God, goeth on,
 and besyde Modin striketh a greate batell.
- Chap. XIII. Of Demetrius the sonne of Seleu-
 cus. The trayterous dealinge of Alcimus Ni-
 canor breaketh falsely the bonde made with
 Judas Machabeus. Of the malynes of Nabis.
- Chap. XV. Nicanors wicked purpose. Judas ge-
 ueth his people godly consolacion. Of his drea-
 mes and visions, and how Nicanor perished.

The first. Chap.

The first Chapter.



He brethren of y Jewes which
 be at Jerusalem & in the londe
 of Jewry, wish vnto those bre-
 thre of y Jewes that are tho-
 row out of Egypte: good fortune,
 health and peace.

God the LORDE be gracions vnto you,
 & thynke vpon his couenaunt & he made w
 Abraham, Isaac & Jacob his faithfull ser-
 uauntes: and geue you all soch an herte, that
 ye maye loue and serue him, yee and perfour-
 me his wyll with an whole herte and of a
 wyllinge mynde: He opē youre hertes in his
 lawe and in his commaundementes, sende
 you peace: heare youre prayers, be at one
 with you, and neuer forsake you in tyme of
 trouble. This is heare oure prayer for you.

What tyme as Demetrius raigned, in the
 Clij. yeare, we Jewes wrote vnto you in y
 trouble and violence that came vpon vs.
 In those yeares after that Jason departed
 out of the holy londe and kyngdome, they
 brient vp the portes, and shed innocent blou-
 de. Then made we oure prayer vnto y LOR
 DE, and were herde: we offred, and lighted
 the candels, settinge forth cakes and bried.
 And now come ye vnto the feast of taberna-
 cles in the moneth Caslen.

In the Cxxxviij. yeare y people y was at
 Jerusalem and in Jewry, the counsell and
 Judas him self, sent this wholsome saluta-
 cio vnto Aristobolus kyng Ptolomys mas-
 ter, which came of the generacion of the
 anoynted prestes: and to the Jewes that we-
 re in Egypte: In so moch as God hath deli-
 uered vs from greate perels, we thanke him
 hylie, In that we resisted so mightie a kyng.
 And why: he brought men out of Per-
 sis by heapes, to fight agaynst vs and the
 holy cite. For as he was in Persis (namely,
 y capayne w the greate hoost) he perished
 in the temple of Vaneas, beyng disceaued
 thorow the deuyc of Vaneas prestes. For
 as he was purposed to haue dwelt there, An-
 tiochus & his frēdes came thither, to receaue
 moch moneye for a dowry. So whē Vaneas
 prestes had layed forth y moneye, he entred
 with a small company in to the compasse of
 the temple, and so they shut the temple.

Now when Antiochus entred by openyn
 ge the preuy intraunce of the temple, y pres-
 tes stoned y capayne to death, hewed thē
 in peces that were with him, smote of their
 heades, and threwe them out. In all thinges
 God be praysed, which hath delynered the
 wicked in to oure hondes.

The .ij. boke of the Nachabees.

The ij. Chap. Fo. lxxiiij.

Where as we now are purposed to kepe the purification of the temple vpon 3 xrv. daye of the moneth Caslew, we thought necessary to certifie you therof: that ye also might kepe the tabernacles feast daye, & the daye of the fyre, which was geuen vs when Nehemias offred, after that he had set vp 3 temple & the aulter. For what tyme as 3 fathers were led awaye vnto Persia, 3 prestes (which then sought the hono^r of God) to ke 3 fyre priuely from 3 aulter, & hyd it in a valley, where as was a depe drye pyt: & ther in they kepte it, because the place was vnknowne to euery man. Now after many yeres when it pleased God, 3 Nehemias shulde be sent from the kynge of Persia: he sent the chylders chyldren of those prestes (which had hyd the fyre) to seke it. And as they tolde vs, they founde no fyre, but thicke water.

Leuit. 6. a
10. a. 16. c

D The commaunded he them to diawe it vp, & to brynge it him, & 3 offerynges withall. Now when 3 sacrifices were layed on & ozdied, the prest Nehemias commaunded to sprenkle them & the wod wth the water. Whē this was done, & the tyme come 3 the Sonne shone, which afore was hyd in the cloude: there was a greate fyre kyndled, In so moch 3 euery man marueled. Now all the prestes prayed, whyle the sacrifice was a makynge. Jonathas prayed first, and 3 other gaue an swere.

And Nehemias prayer was after this maner: O LORDE God maker of all thinges, thou fearfull & stronge, thou righteous & mercifull, thou 3 art onely a gracious kynge, onely lyberall, onely iust, Allmightie and euerlastinge, thou 3 delyuerest Israel from all trouble, thou 3 hast chosen the fathers & halowed them: receaue the offeringe for the whole people of Israel, preserue thine owne porcion, & halowe it. Gather those together, 3 are scattede abrode from vs: delyuer them 3 are vnder the heithens bondage, loke vpon them which are despysed & abhorred, 3 the heithen maie knowe & se, how 3 thou art o^r God: Punyshe them 3 oppresse, and proudly put vs to dishonoure. Set 3 people agayne in thy holy place, like as Moses hath spokē.

Deu. 30. a

E And the prestes songe Psalmes of thankesgeuynge, so longe as the sacrifice endured. Now when the sacrifice was brent, Nehemias commaunded the greate stones to be sprenkled wth the resydue of the water. Which when it was done, there was kyndled a flame of the also: but it was consumed thorow the light, 3 shyned from the aulter. So whē this matter was knowne, it was tolde the

Iudic. 6. d
3. Re. 18. c
Eccli. 48. a

kynge of Persia, that in the place where the prestes (which were led awaye) had hyd fyre, there appeared water in steade of fyre, & that Nehemias & his company had purified the sacrifices withall. Then the kynge consideringe & ponderynge 3 matter diligently, made him a temple, to proue the thinge 3 was done. And whē he founde it so in dede, he gaue the prestes many giftes & dyuerse rewardes: yee he toke them wth his owne hōde, & gaue the. And Nehemias called the same place Nephtar, which is as moch to saye as a clensynge: but many men call it Nephi.

The ll. Chapter.

It is founde also in the writings of Jeremy the prophet, 3 he commaunded them which were caried awaye, to take fyre, as it is sayde afore. He commaunded them also, 3 they shulde not forget the lawe & commaundementes of the LORDE, & 3 they shulde not erre in their myndes, whē they se ymages of syluer & golde wth their ornaments. These & soch other thinges commaunded he them, & exorted them, that they shulde not lett the lawe of God go out of their hertes.

1. Mac. 1. c

lere 29. b

Baruc. 6. a

It is wrytten also, how the prophet (at 3 commaundement of God) charged them, to take the tabernacle & the arke wth them: & he wente forth vnto the mountaine, where Moses clymmed vp, & sawe 3 heretage of God. And when Jeremy came there, he founde an open caue, wherin he layed the tabernacle, 3 arke & the aulter of incense, & so stopped the hole. There came certayne men together also folowinge him, to marck the place, but they coude not fynde it. Which when Jere. **B** myperceaued, he reproveth the, sayenge: As for that place, it shalbe vntowne, vntill 3 tyme that God gather his people together agayne, & receaue the vnto mercy. Then shal God shewe them these thinges, & the maiesty of the LORDE shal appeare, & the cloude also, like as it was shewed vnto Moses: & like as when Salomon desyied 3 the place might be sanctified, & it was shewed him.

Deu. 34. a

Exo. 11. d

3. Re. 8. b

For he beyng a wyse man, handled honorably & wysely: offerynge vnto God in 3 halowinge of the temple, when it was fynished. And like as when Moses prayed vnto the LORDE, the fyre came downe from heauen, & consumed the burnt offeringe: Euen so prayed Salomon also, & the fyre came downe from heauen, & consumed the burnt offeringe. And Moses sayde: because the synofferynge was not eaten, therfore it is consumed. In like maner Salomon kepte the dedication

Leui. 9. d

1. Par. 7. a

The ii. booke of the Machabees.

(or halowynge) eight dayes.

C In y^e Annotations & wrytynges of * Jeremy, were these thinges put also: & how he made a lybrary, & how he gathered out of all countrees the booke of the prophetes, of David, the epistles of the kynges, and of the presentes. Euen so Judas also, loke what he lerned by experience of warre, & such thinges as hath happened vnto vs, he gathered the all together, & so we haue them by vs. If ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we the are aboute to celebrate the purification, we haue written vnto you. Therefore ye shall do well, yf ye kepe the same dayes. We hope also, that the God (which deliuered his people, & gaue them all y^e heretage, kyngdome, priesthode & Sanctuary y^e he promised them in the lawe) shal shortly haue mercy vpon vs, & gather vs together from vnder the heauē in to his holy place: for he hath saued vs fro greate perils, & hath clensed the place.

D As concernynge Judas Machabeus & his brethren, the purification of the greete temple, the dedication of the aulter, yee & of the warres y^e concerneth noble Antiochus and Eupator his sonne, of the shynnynges y^e came downe from heauen vpon these, which manfully defended the Ierres. (For though they were but fewe, yet defended they the whole londe, driue awaye y^e enemies hoost, recovered agayne the temple, y^e was spoken of thorow out all the world, deliuered the cite, doyng their best y^e the lawe of the LORD which was put downe, might wth all tranquillite be restored agayne vnto the LORD, y^e was so mercifull vnto the.) As touchynge Jason also of Cyren, we haue vnder take cōpendiously to brynge in to one booke, the thinges y^e were cōprehended of him in syue. For we cōsideringe the multitude of the booke, and how harde it shulde be for them y^e wolde medle with stories and actes (and that because of so dyuerse matters) haue vnder taken so to comprichende the stories: that such as are disposed to reade, might haue pleasure and pastyme therein: and that they which are diligent in such thinges, might the better thinke vpon them: yee and that who so euer red them, might haue profit thereby.

E Neuerthelesse we oure selues that haue medled with this matter for the shortenynge of it, haue taken no small labour, but greate diligence, watchynges and trauayle. Like as they that make a feast, wolde sayne do other men pleasure: Euen so we also (for many mens sakes) are very wel content

The iij. Chap.

to take the labour, where as we maye shortly comprichende, the thynges that other men haue truly wrytten.

For he y^e buyldeth an house a new, must prouyde for many thynges to y^e whole buyldinge: but he that paynteth it afterwarde, seeketh but only what is comly, mete and conuenient to garnyshe it withall. Euen so do we also in like maner. And why? he that begynneth to wryte a story for the first, must with his vnderstandinge gather the matter together, set his wordes in ordre, and diligently seke out euery parte: But he that afterwarde wyll shorten it, vseth few wordes, and toucheth not the matter at the largiest. Let this be sufficient for a prologe, now wyll we begynne to shewe the matter: for it is but a foolish thinge to make a longe prologe, and to be shorte in the story it self.

The iii. Chapter.

What tyme as the holy cite was inhabited in all peace and wealth, & when the lawes were yet very well kepte. (For so was it ordered by Onias the hye priest and other godly men, that were enemies to wickednesse.) It came therto, that euen the kynges and prynces the selues dyd the place greate worshippe, and garnyshe y^e temple with greate giftes: In so moch that Seleucus kyng of Asia of his owne rentes bare all the costes belonnginge to the seruyce of the offerynges. Then Symon of the trybe of Ben Jamin, a ruler of the temple, laboured to worke some myschefe in the cite: but the hye priest resisted him.

Neuerthelesse when he might not overcome Onias, he gat him to Appollonius the sonne of Thersa (which the was chiefe lord in Celosyria and Phenices) and tolde him, y^e the treasury in Jerusalem was full of innumerable money, and how that the comons goodes (which belonged not vnto the offerynges) were excedinge greate also: yee and how it were possible, that all these might come vnder the kynges power.

Now when Appollonius had shewed the kyng of the moneye, as it was tolde him: y^e kyng called for Heliodorus his steward, and sent him with a commaundement, to brynge him the sayde money. Immediately Heliodorus toke his iourney, but vnder a coloure, as though he wolde go thorow Celosyria and Phenices to vsyte the cities, but his purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, and was longyngly receaued of the hye priest in to the cite: he tolde what was determind concer-

Some
reader:
* The
mins.

Deut. 30. 2

1. Mac. 5. 2

2

2. Mac. 1. 2

2. Mac. 4. 2

2. Mac. 3. 2

3

The .ii. boke of the Machabees.

The .iiij. Chap. Fo. lxxv.

nyng the moneye, and shewed the cause of his commynge: he asked also, yf it were so in dede. Then the hye prest tolde him, that there was soch money layed vp for the vpholdinge of weddowes and fatherlesse childre, and how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: and that of all the moneye (which that wicked Symon had bewrayed) there were .iiij. hundieth talentes of syluer, and .iiij. hundieth of golde: yee & that it were impossible for those mens meaninge to be disceaued, that had layed vp their moneye in the place and temple (which is had in worshippe thorow the whole worlde) for the mayntenaunce and honoure of y same. Wherunto Heliodorus answered, y the kynge had commaunded him in eny wyse, to brynge him the moneye.

C So at the daye appoynted, Heliodorus entred into the temple to ordre this matter. But there was no small feare thorow out the whole cite. The prestes fell downe before the aulter in their vestimentes, and called vnto heauen vpon him, which had made a lawe concernynge stuffe geuen to kepe, that they shulde be safely preserued, for soch as comitte them vnto keepynge. Then who so had looked the hye prest in the face, it wolde haue greued his herte: for his countenaunce and the chaunginge of his coloure, declared the inwarde sorowe of his mynde. The mā was all in heuynesse, and his body in feare: wherby they that looked vpon him, might perceaue the grefe of his herte. The other people also came out of their houses by heapes vnto the comon prayer, because the place was like to come in to confucion. The women came together thorow the stretes, with hayrie clothes aboute their brestes.

D The virgins also that were kepte in, ranne to Onias, some to the walles, other some looked out at the wyndowes: yee they all helde vp their hondes toward heaue, & prayed. A miserable thinge was it, to loke vpon the comon people, & the hye prest beyng in soch trouble. But they besought Almighty God, that the goodes which were committed vnto the, might be kepte whole, for those that had deliuered them vnto their keepynge. Nevertheless the thinge that Heliodorus was determed to do, that perfourmed he in the same place, he him self personally beyng aboute the treasury with his men of warre. But the spere of Almighty God shewed him self openly, so that all they which presumed to obeye Heliodorus, fell thorow y power of God in to a greate fearfulness & drede. For

there appeared vnto them an hoise, with a terrible man sittinge vpon him, deckt in goodly aray, and the hoise smote at Heliodorus with his fore fete. Now he that sat vpon y hoise, had harnesse of golde vpon him.

Morouer there appeared .iiij. saye and beutifull yonge men in goodly aray, which stode by him, scourged him of both the sydes, & gaue him many stripes without ceasinge. With that, fell Heliodorus sodenly vnto the grounde. So they toke him vp (beyng compassed aboute with greate darcknesse) and bare him out vpo a beare. Thus he that came with so many runners and men of warre in to y sayde treasury, was borne out, where as no man might helpe him: and so the power of God was manifest and knowne. He laye still domme also by the power of God, destitute of all hope and life. And they praysed the LORDE, that he had shewed his power vpon his place and temple, which a litle afore was full of feare & trouble: and that thorow the reuelacion of the Almightye LORDE it was fylled with ioye and gladnesse.

The certaine of Heliodorus frendes praied Onias, that in all haist he wolde call vpon God, to graunte him his life, which was geuynge vp the goost. So the hye prest considered the matter, and lest the kynge shulde suspecte that the Jewes had done Heliodorus some euell: he offred an health offeringe for him. Now whē y hye prest had opeyned his peticion, the same yonge mē in the same clothinge appeared, & stode besyde Heliodorus, sayenge: Thanke Onias y hye prest, for for his sake hath y LORDE graunted the y life: therfore seyng y God hath scourged y, & geue him prayse & thankes, and shewe euery man his might & power. And whē they had spoken these wordes, they appeared nomore.

So Heliodorus offred vnto God, made greate vowes vnto him which had graunted him his life, thanked Onias, toke his hoost, & wete againe to y kinge. The testified he vnto euery mā, of y greate workes of God, y he had sene w his eyes. And whē the kynge asked Heliodorus who were mete to be sent yet once agayne to Jerusalem, he sayde: If thou hast eny enemy or aduersary vnto thy realme, sende him thither, & thou shalt haue him punished, yf he escape w his life: for in y place (no doute) there is a speciall power & workinge of God. For he y dwelleth in heaue, visiteth & defendeth y place: & all y come to do it harme, he punyssheth & plageth the. This is now y matter concerninge Heliodorus, & y keepinge of y treasury at Jerusalem.

The ij. booke of the Machabees.

The III. Chapter.

21
a. Ma. 3. a

This Symon now (of whom we spake afore) beyng a bewrayer of the money and of his owne naturall countrey, reported the worst of Onias: as though he had moued Heliodorus vnto this, and as though he had bene a brynger vp of euell. Thus was he not ashamed to call him an enemy of $\text{\textcircled{J}}$ realme, that was so faithfull an overseer & defender of the cite & of his people: yee & so feruent in the lawe of God. But when the malice of Symon increased so farre, $\text{\textcircled{J}}$ thow his frendes there were certayne manslaughters comitted: Onias considered the perrell $\text{\textcircled{J}}$ might come thow this strife, and how that Appollonius (namely the chiefe lord in Celosyria and Phenices) was all set vpon tyranny, and Symons malice increased the same: he gat him to the kynge, not as an accuser of the citisyns, but as one that by him self intended the comon wealthe of the whole multitude. For he sawe it was not possible to lye in peace, nether Symon to leaue of from his foolishnesse, excepte the kynge dyd loke therto.

But after the death of Seleucus, when Antiochus (which is called the noble) toke $\text{\textcircled{J}}$ kyngdome: Jason the brother of Onias laboured to be hys priest: for he came vnto the kynge, and promised him thre hundred & lxx. talentes of syluer, & of the other rites lxxx. talentes. Besydes this he promised him yet an C. & L. yf he might haue $\text{\textcircled{J}}$ scole of $\text{\textcircled{J}}$ children, and that he might call them of Jerusalem Antiochians. Which when the kynge had graunted, & he had gotten the superiourite: he begane immediatly to drawe his kinemen to the custome of the heithen, put downe the thinges, that the Jewes had set vp of loue, by Jhon the father of Eupolemius (which was sent embassicoure vnto Rome, for to make the bonde of frendshipe and loue.) he put downe all the lawes & liberties of the Jewes, and set vp wicked statutes. he durst make a fightinge scole vnder $\text{\textcircled{J}}$ castell, and set fayre yonge men to lerne the maners of whores and brodeles.

CThis was now the begynnynge of the heithenish & straunge conuersacion, brought in thow the vngacious and vnherberwednesse of Jason (which shulde not be called a priest, but an vngodly personne.) In so much, that the prestes were now nomore occupied aboute the seruyce of the aulter, but despyed the temple, regarded not the offrynges: yee gaue their diligēce to lerne to fight, to mistle, to leape, to daunce, & to put at $\text{\textcircled{J}}$

The iiij. Chap.

stone: not settinge by $\text{\textcircled{J}}$ hond of $\text{\textcircled{J}}$ fathers, but liked $\text{\textcircled{J}}$ glory of the Grekes best of all: for the which they stroue periously, and were greedy to folowe their statutes, yee their lust was in all thinges to be like the, which afore were their enemies & destroyers. Howbeit to do wickedly agaynst $\text{\textcircled{J}}$ lawe of God, shal not escape unpunished: but of this we shal speake here after.

What tyme as the Olympiades sportes were played at Tyus (the kynge him selfe beinge presente) his vngacious Jason sent wicked men, bearinge from them of Jerusalem (which now were called Antiochians) iij. C. drachmas of syluer for an offerynge to Hercules. These had they that caried them, desyied vnder soch a fashio, as though they shulde not haue bene offred, but bestowed to other vses. Neuertheles he that sent them, sent them to the intent that they shulde be offred vnto Hercules. But because of those that were present, they were geuen as to the makinge of shippes. And Appollonius the sonne of Nestus was sent in to Egypte, because of the noble men of kynge Ptolomy Philometor. Now when Antiochus perceaued $\text{\textcircled{J}}$ he was put out from medlinge in the realme, he sought his owne profit, departed from thence, came to Joppa, & then to Jerusalem: where he was honorably receaued of Jason & the cite, & was brought in wth torch light and with greate prayse: and so he turned his hoost vnto Phenices.

After iij. yeare Jason sent Menelaus (the fore sayde Symons brother) to beare the money vnto $\text{\textcircled{J}}$ kynge, & to bringe him answer of other necessary matters. But he (when he was praysed of $\text{\textcircled{J}}$ kynge for magnificence of his power) turned $\text{\textcircled{J}}$ hys priesthode vnto himselfe, layenge vp iij. C. talentes of syluer for Jason. So whē he had gotten commaundementes from $\text{\textcircled{J}}$ kynge, he came, hauinge nothynge $\text{\textcircled{J}}$ becometh a priest, but bearinge $\text{\textcircled{J}}$ stomach of a cruell tyrante, & the wrath of a wylde brute best. Then Jason (which had disceaue his owne brother) seynge $\text{\textcircled{J}}$ he him self was begyled also, was fayne to sle in to $\text{\textcircled{J}}$ lode of $\text{\textcircled{J}}$ Ammonites, & Menelaus gat $\text{\textcircled{J}}$ dominio. But as for $\text{\textcircled{J}}$ moneye $\text{\textcircled{J}}$ he had promised vnto the kynge, he dyd nothynge therein, when Sostratus the ruler of $\text{\textcircled{J}}$ castell requyred it of him. (For Sostratus was the man, $\text{\textcircled{J}}$ gathered $\text{\textcircled{J}}$ customes) wherfore they were both called before the kynge. Thus was Menelaus put out of $\text{\textcircled{J}}$ priesthode, & Asmachus his brother came in his steade. Sostratus also was made lord of the Cyprians.

D
These were
recepte e-
very fifth
yeare.

E
1. Mac. 4. b

1. Mac. 4. b

The ij. booke of the Machabees.

It happened in þe meane season, y þe Tharsians & Malloccians made insurreccio, because they were geuen for a present vnto kynge Antiochus concubyne. Then came þe kynge in all þe haist, to still them agayne and to pacifie the matter, leauynge Andronicus there to be his debyte, as one mete therfore. Now Menelaus supposinge that he had gotten a right convenient tyme, stole certayne vessels of golde out of the temple, and gaue the to Andronicus for a present: and some he solde at Tyus and in the cities therby.

Which when Onias knewe of a surtye, he reproveth him: but he kepte him in a sanctuary besyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus, and prayed him that he wolde slaye Onias. So when he came to Onias, he counceled him craftely to come out of the sanctuary, geuynge him his honde with an ooth (how be it he suspecte him) and the he slewe Onias, without eny regarde of rightuousnesse. For the which cause not only the Jewes, but other nations also toke indignacion, and were displeased for the vnrighuous death of so godly a man.

And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Gekes wente vnto him, complayninge for the vnrighuous death of Onias. Yee Antiochus himselfe also was sory in his mynde for Onias, so þe it pitied him, and he wepte, remembringe his sobernesse and manerly behauoure. Wherfore he was so kyndled in his mynde, þe he comaunded Andronicus to be striped out of his purple clothinge, & so to be led thorow out all the cite, yee and þe vngacious man to be slayne in þe same place, where he committed his wickednes vpon Onias. Thus þe LORDE rewarded him his punysshment, as he had deserved. Now when Lisimachus had done many wycked dedes in þe temple thorow the counsell of Menelaus, and the voyce came abrode: the multitude gathered the together agaynst Lisimachus, for he had caried out now moch golde.

So when the people arose and were full of displeasure, Lisimachus armed iij. M. vnturtes to defende him: a certayne tyraunte beyng their captayne, which was growen both in age & woodnesse. But when the people vnderstode the purpose of Lisimachus, some gat stones, some good stronge clubbes, & some cast asshes vpon Lisimachus. Thus there were many of the wounded, some beyng slayne, & all the other chased awaye. But as for þe wycked churchrobber himselfe, they

The v. Chap. Fo. lxxvi.

Kylled him besyde the treasury. Of these matters therfore there was kepte a courte agaynst Menelaus.

Now when þe kynge came to Tyus, they made a cōplaynte vnto him of Menelaus, concerninge this busynesse, & þe embassicours were thre. But Menelaus wente & promised Ptolomy to geue him moch money, yf he wolde persuaue the kynge. So Ptolomy wete to the kynge in to a courte (where as he was set to coole him) & broughthe him out of þe mynde. In so moch þe he discharged Menelaus fro þe accusacions, & not withstandinge was cause of all myschefe: and those poore men (which yf they had tolde their cause, yee before the Scythians, they shulde haue be iudged innoceñt) he cōdēned to death. Thus were they so one punysshed, which folowed vpo þe matter for þe cite, for þe people, & for þe holy vessell. Wherfore they of Tyus toke indignacion, & buried the honorably. And so thorow þe couetousnesse of them that were in power, Menelaus remayned still in authorite, increasynge in malyce, to the hurte of the citesyns.

The V. Chapter.

At þe same tyme Antiochus made him ready to go agayne in to Egipte. The were there sene at Jerusalem (xl. dayes lōge) hoisē runnynge to and fro in the ayre, which had rayment of golde, & speares. There were sene also whole hoostes of me weaped, & hoises runnynge in an ordie, how they came together, how they helde forth their shildes, how þe harnessed men drew out their sweardes, & shot their dartes. The shyne of þe golde weapes was sene, & of all maner of armure. Wherfore every mā prayed, þe those tokens might turne to good. Now when there was gone forth a false rumō, as though Antiochus had bene deed: Jason toke a M. mē, & came sodely vpo þe cite. The citesyns rāne vnto þe walles, at þe last was þe cite taken, and Menelaus fled in to the castell.

As for Jason, he spared not his owne citesyns in the slaughter, nether considered he what greete euell it were, to destroye þe prosperite of his owne kynsmen: but dyd as one that had gotten the victory of his enemies, and not of his frendes. For all this gatte he not the superiourite, but at the last receaued confucion for his malice, and fled agayne like a vagabunde in to the londe of the Ammonites. Synally (for a rewarde of his wickednesse) he was accused before Aretha the kynge of the Arabians: In so moch that he was sayne to fle from cite to cite, beyng despysed of euery man as a forsaker of the

1. Ma. 4. 6

The ij. booke of the Machabees.

lawes, and an abhominable personne. And at y last (as an open enemy of his owne naturall countre and of the citsyns,) he was dryuen into Egipte.

Thus he y afore put many out of their owne natyue londe, peryshed from home himself. He wente to Lacedemon, thynkinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburi'd, was throwen out himself, no man mournynge for him, ner puttinge him in his graue: so that he nether enioyed y buriall of a straunger, nether was he partaker of his fathers sepulcre.



Now when this was done the kinge suspecte, y the Jewes wolde haue fallen from him: wherfore he came in a greate displeasure out of Egipte, z toke the cite by violence. 1. Mac. 1. c He comaunded his men of warre also, that they shulde kyll z not spare, but slaye downe soch as w stode them, or clynmed vp vpo y houses. Thus was there a greate slaughter of yonge men, olde men, women, children and virgins. In iij. dayes were there slayne lxxx. M. fourty thousande put in prison, z no lesse solde. Yet was he not content w this, but durst go in to the most holy temple (Menelaus that traytoure to y lawes z to his owne naturall countre, beyng his gyde z with his wicked hondes toke y holy vessell, which other kynges z citie had geuen thither for y garnishinge z hono of y place: the toke he in his hodes vnworthely, z desyled them.

So madd was Antiochus, that he considered not, how that God was a litle wroth for the synnes of them that dwelt in the cite, for the which soch confucion came vpon that place. And why: yf it had not happened them to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shot out for his presumpcio: like as Heliodorus was, whom Seleucus the kyng sente to robbe y treasury. Nevertheless God hath not chosen

The vi. Chap.

the people for the places sake, but the place for the peoples sake: and therefore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And like as it is now forsaken in the wrath of allmighty God, so when the grea- te God is reconcyled, it shal be set vp in hys worshipec agayne.

So when Antiochus had taken a M. and viij. C. talentes out of the temple, he gat him to Antioche in all the haist, thynkinge in his pryde, that he might make me sale vpon the drye londe, and to go vpon y see, soch an hys mynde had he. He lefte debites there to vere the people: At Jerusalem lefte he Philippe a phugian, in maners more cruell the himself y set him there: At Gazim he lefte Andronicus z Menelaus, which were more greuous to the citsyns then other. Now as he was thus set in malyce agaynst y Jewes, he sent Appollonius an hated pryncce, w xxij. M. cō maunding him to slaye all those y were of perfecte age, and to sell the womē, maydes z childien. When he came now to Jerusalem, he sained peace, z kepte him still vntill y Sabbath daye. And then he comaunded his men to take them to their weapons (for y Jewes kepte holy daye) and so he slewe all them y were gone forth to the open playe, runninge here and there thorow the cite with his men wapened, and murthered a greate nombre. But Judas Machabens which was the tenth, fled in to the wyldernes, led his life there with his company amonge the wyld beestes and vpon the mountaynes: dwellinge there and eatinge grasse, lest they shulde be partakers of the fylthyenesse.

The VI. Chapter.

Not longe after this, sent the kyng a messaunger of Antioche, for to compell y Jewes to altre y ordinaunces of y fathers z the lawe of God, to desyle the temple y was at Jerusalem, z to call it the temple of Jupiter Olimpius: z y they shulde be in Gazarim, as those which dwell at y place of Jupiter the harborous. This wicked sedicio of y vngodly was heuy vpon all y people: For y temple was full of voluptuousnes bebbinge z bollinge of y zheithe, of ribandes z harlottes together. The womē wente in to y holy place, z bare in that was not lawfull. The aulter also was full of vnlawfull thinges, which y lawe forbyddeth to laye vpo it. The Sabbathes were not kepte, the other solemne feastes of y londe were not regarded To be plaine, there durst no mā be a knowne that he was a Jewe.

The ij. boke of the Machabees.

In the daye of the kynges byrth they were compelled perforce to offere: when þe feaste of Bacchus was kepte, they were constrained to weere garlandes of yven, and so to go aboute for the honoure of Bacchus.

B Moreover thorow the counsell of ptolemy, there wente out a commaundement in þe nexte cities of the heithen, þe they shulde increate the Jewes in like maner: namely, to compell the for to do sacrifice after þe lawes of þe Gentiles: and who so wolde not, to put them to death. A piteous thinge was it to se. There were ij. women accused to have circumcised their sonnes, whom when they had led rounde aboute the cite (the babes hanginge at their brestes) they cast them downe headlinges over the walles. Some þe were crepte in to dennes and had kepte the Sabbath, were accused vnto philippe, and brient in the fyre: because that for the feare of God they kepte the commaundement so stiffly, and wolde not defende them selues.

1. Mac. i. f Now I beseeke all those which reade this boke, that they refuse it not for these falles of aduersite: iudge the thinges (þe are happened) for no destruccion, but for a chastenynge of þe people. And why? Whē God suffreth not synners longe to folowe their owne mynde, but shortly punyssheth them, it is a tokē of his greate louynge kyndnes. For this grace haue we of God more then other people, þe he suffreth not vs longe to synne unpunished like other nacions, that when the daye of iudgment cometh, he maye punyssh the in the fulnes of their synnes. If we synne, he correcteth vs, but he neuer withdiaweth his mercy fro vs: & though he punyssh aduersite, yeth doth he neuer forsake his people. But let this that we haue spokē now be few wordes, be for a warninge & exortaciō of þe heithē. Now wil we come to the declaringe of the matter. Eleazar one of þe principall scribes, an aged mā & of a wellfauored countenance, was constrained to gape & open mouth & to eate swynes flesh. But he despyng rather to dye gloriously than to liue in shame, offered himselfe willingly to þe martirdome. Now whē he sawe þe he must nedes go to it, he toke it paciētly: for he was at a poynte wth himself, þe he wolde consente to no vnlaifull thyng for any pleasure of life. They þe stode by beynge moued wth pyte (but not a right) for þe olde friendship of the man, toke him asyde priuily, and prayed him þe he wolde let soch flesh be brought him as were laifull to eate, & the to make a countenance as though he had eaten of þe flesh of þe sacrifice like as the kyng

The viij. Chap. No. lxxvij.

commaunded, for so he might be deliuered from death: & so for the olde frendshipe of þe man, they shewed him this kindnes. But he beganne to considre his discrete and honorable age, his noble and worshipfull stocke, and how þe fro his youth vp he had bene of an honest and good conuersacion, yee & how constantly he had kepte þe ordinaunces and lawes commaunded by God, wherfore he gaue them this answer, and sayde:

Yet had I rather firste be layed in my graue. For it becommeth not myne age (sayde he) in any wyse to dyssemble, wherby many yonge persones might thinke, that Eleazar beinge lxxx. yeare olde and ten, were now gone to a straunge life: and so thorow myne hypocrysy (for a litle tyme of a transitory life) they might be disceined: by this meanes also shulde I defyle myne age, & make it abhominable. For though I were now deliuered from the tormentes of men, yet shulde I not escape the honde of allmightie God, nether alyue ner deed. Wherfore I will dye manfully, & do as it becommeth myne age: Wherby I maie peraduenture leaue an exaple ofstedfastnesse for soch as be yonge, yf I be a ready mynde & manfully dye an honest death, for the most worthy and holy lawes.

When he had sayde these wordes, immediately he was drawen to the tomete. Now they that led him and were mylde a litle afore, beganne to take displeasure, because of the wordes þe he sayde: for they thought he had spokē them of an hye mynde. But whē he was in his martirdome, he mourned and sayde: Thou (O LORDE) which hast the holy knowlege, knowest openly: that wher as I might be deliuered fro death, I suffre these sore paynes of my body: but in my mynde I am wel contente to suffre them, because I feare the. Thus this man dyed, leauynge þe memoriall of his death for an exaple, not only vnto yongemen, but vnto all þe people, to be stedfast and manly.

The VII. Chapter.

B It happened also that there were viij brethren (with their mother) taken, & compelled by the kyng agaynst the lawe, to eate swynes flesh: namely wth scourges and lethien whippes. And one of them which was þe chiefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kyng angrie, and had heate cauldrons and brasen pottes. Which when they were made hote, immediatly

The ii. booke of the Maccabees.

The vii. Chap.

he commaunded þe tonge of him that spa-
ke first, to be cut out, to pull the tounge ouer
his heade, to paye of the edges of his han-
des and fete: yee and that in the sight of his
mother and the other of his brethren. Now
when he was cleane marred, he commaun-
ded a fyre to be made, & so (whyle there was
eny breath in him) to be fryed in the caudron.
In the which when he had bene longe pay-
ned, the other brethren with their mother ex-
orted him to dye manfully, sayenge: The LOR
DE God shal regarde the treuth, and comfor-
te vs, like as Moses testifieth and declareth
in his song, sayenge: and he wyl haue com-
passion on his seruantes.

Deut. 32. c

B So whē the first was deed after this ma-
ner, they brought the seconde to haue him in
derision, pulled the tounge with the haire
ouer his heade, and axed him, yf he wolde ea-
te swynes flesh, or he were payned in þe other
membres also thorow out his body. But he
answered boldly, and sayde: I will not do it.
And so was he tormented like as y first. And
whē he was euē at y geuinge vp of y goost,
he sayde: Thou most vngacious personne
puttest vs now to death, but the kyng of y
wolde shall rayse vs vp (which dye for his
lawes in y resurreccion of euerlastinge life.

After him, was the thirde had in deri-
sion: and when he was requyred, he putt out
his tounge, and that right soone, holdinge
forth his hondes manfully, and spake with
a stedfast faith: These haue I of heauē, but
now for the lawe of God I despise them:
for my trust is, that I shall receaue them of
him agayne. In so moch that the kyng and
they which were with him, marueled at the
yonge mans boldnesse, that he nothinge re-
garded the paynes.

C Now when he was deed also, they vered
the fourth with tormentes in like maner. So
when he was now at his death, he sayde: It
is better that we beyng put to death of mē,
haue oure hope and trust in God, for he shal
rayse vs vp agayne. As for the, thou shalt
haue no resurreccion to life.

Ioh. 5. c

And when they had spoken to the fift, they
tormented him. Then looked he vnto y
kyng, & sayde: Thou hast power amōge mē
(for thou art a mortall man also y self) to do
what thou wilt, but thinke not, y God hath
forsaken y generacion. Abydethe, tary styll
a whyle, & thou shalt see the greates power of
God, how he wil punyssh the & thy seide.

After him they brought the sixte, which
beyng at the poynte of death, sayde: Be not
disceaued (o kyng) for this we suffre for oure

owne sakes, because we haue offended oure
God, & therfore marvelous thinges are shew-
ed vpon vs. But thinke not thou (which
takest in honde to stryue agaynst God) that
thou shalt escape unpunished.

This excellent mother (worthy to be well
reported of, and had in remembrance) sawe
hir seuen sonnes dye in one daye, and suffred
it paciētly, because of the hope that she had
in God: Yee she exorted euery one of them in
especiall, and that boldly and stedfastly, w
parfitte wysdome, watynge vp hir wyrysh
thought with a manly stomacke, and sayde
vnto them: I can not tell how ye came in my
wombe, for I nether gaue you bieth ner sou-
le, no ner life. It is not I y ioyned y mēbres
of y bodies together, but y maker of y woul-
de, which fashioned y byrth of mā, & begāne
all thinges. Euen he also of his owne mercy
shall geue you breath and life agayne, like
as ye now regarde not youre owne selues for
his lawes sake.

Now thought Antiochus that she had
despyed him, therfore he let her go with hir
reproues, and beganne to exorte the yongest
sonne (which yet was left) not only w wordes
but swore vnto him w an ooth, y he shulde
make him a rich & welthy man (yf he wolde
forsake y lawes of his fathers) yee and y he
shulde geue him, what so ever w ere necessary
for him. But whē the yonge man wolde not
be moued, for all thes thinges, he called his
mother, & counceled her to saue hir sonnes li-
fe. And when he had exorted her with many
wordes, she promised him, that she shulde
speake vnto hir sonne. So she turned her vnto
him (laughinge y cruell tyrante to scor-
ne) & spake w a boylde voyce: O my sonne, ha-
ue pite vpon me, y bare y ix. monethes in my
wombe, that gaue the sucke, nourished the and
brought the vp vnto this age. I beseeke the
(my sonne) loke vpon heauen and earth and
all that is therein, and conside, that God ma-
de them and mans generacion of naught: so
shalt thou not feare this hangman, but
suffre death stedfastly, like as thy brethren
haue done: that I maye receaue the agayne
in the same mercy with thy brethren.

Whyle she was yet speakynge these wor-
des, the yonge man sayde: Whom loke ye for?
Wherfore do ye tary? I wil not obeye the
kynges commaundement, but the lawe that
God gaue vs by Moses. As for the that
ymaginest all myschese agaynst the Jewes,
thou shalt not escape the honde of God:
for we suffre these thinges, because of oure
synnes.

Leuit. 24. a
Deut. 16. 4

The .ij. booke of the Machabees. The viij. Chap. Fo. lxxviij.

S And though God be angrie with vs a litle whyle (for o' chasteninge & reformation,) yet shal he be at one agayne w' his seruantes. But thou. (O shamefull & most abhominable personne.) Pryde not thy selfe thow wayne hope, in beyng so malicious vpon y seruantes of God: for thou hast not yet escaped the iudgment of the God, which is all mighty, & seyth all thinges. My brethren y haue suffred a litle payne, are now vnder the couenant of euerlastinge life: but thow the iudgment of God, thou shalt be punyshed righteously for thy pryde.

As for me (like as my brethren haue done) I offre my soule & my body for y lawes of o' fathers, callinge vpon God, y he will soone be mercifull vnto o' people: yee & w' payne & punysshment to make the graunte, y he only is God. In me now & in my brethren y wrath of almighty God is at an ende, which righteously is falle vpon all o' people. Then y kynge beyng kyndled in anger, was more cruell vpon him then vpon all y other, & toke indignacio, y he was so lightly regarded. So this yonge mā dyed vndeiled, & put his trust still in y LORDE. Last of all after y sonnes, was y mother put to death also. Let this now be y enough spoken, concernynge y offringes, & extreme cruellnesse. The VIII. Chapter.

A Then Judas Machabeus and they y were w' him, were pryncely in to y townes, called their kinsfolkes & frendes together, toke vnto them all soch as continued yet in the faith & lawe of y Jewes, and brought forth viij. M. men. So they called vpon the LORDE, y he wolde haue an eye vnto his people, which was troddē downe of euery mā: to be gracious vnto y tēple, y was defyled of the vngodly: to haue cōpassion vpon y destruccio of the cite, (which was shortly like to be laied waist) to heare y voyce of y bloude y cried vnto him: to remēbre y most vnrightheous deathes of yonge innocent children, the blasphemies also done vnto his name, & to punyssh thē. Now whē Machabeus had gathered this multitude together, he was to mighty for the heithen (for y wrath of y LORDE was turned into mercy) he fell vpon the townes & citie vna warres, brent them, toke the most comodious places, & slewe many of the enemies. But specially he made soch chases by night, in so much that his manlynesse was spoken of euery were.

So when Philippe sawe that the man increased by litle and litle, and that the matter prospered with him for the most parte: he

wrote vnto ptolomy (which was a capteyne in Celosiria & phenices) helpe him in y kinges busynes. Thē sent he Nicanor Patrocli (a speciall frende of his) in all y haist, & gaue him of y comon sorte of the heithen no lesse then xx. M. harnessed men, to rote out y whole generacion of the Jewes, hauinge to helpe him one Gorgias a man of warre, which in matters concernynge battayls had greete experience. Nicanor ordered also the tribute (which the Romaynes shulde haue had) to be geuen vnto the kynge, out of the captiuyte of the Jewes, namely ij. M. talentes. And immediatly he sent to y citie of y see coast, requyringe thē for to bye Jewes to be their seruantes & bonde men, promisyng to sell them lxxx. and ten for one talente: but he considered not the wrath of almighty God, y was to come vpon him.

When Judas knewe of this, he tolde the Jewes y were w' him, of Nicanors cōmyng. Now were there some of them fearfull, not trustinge vnto the rightuousnes of God and fled their waye. But the other y remayned, came together & besought the LORDE, to deliuer thē fro y wicked Nicanor, which had solde thē or euer he came nye them: and though he wolde not do it for their sakes, yet for the couenant that he made w' their fathers, & because they called vpon his holy & glorious name. And so Machabeus called his men together, namely aboute vi. M. exortinge them not to agree vnto their enemies, nether to be afrayed for y multitude of their aduersaries cōmyng agaynst them vnrightheously: but to fight manly, consideringe y reprove that they had done to the holy place without cause, how they had despyed and oppressed the cite, yee and destroyed y lawes of the fathers. For they (sayde he) trust in their weapons and boldnesse, but oure confidence is in the almighty LORDE, which in the twinklinge of an eye maye both destroye them that come agaynst vs, and all the worlde.

He exorted them also to call to remēbrance the helpe, that God shewed vnto their fathers: as whē there perished an C. & lxxxv. M. of Sennacheribs people: And of y battail y they had in Babilō agaynst y Galacians: how y all the Macedoniās y came to helpe thē, stode in feare: & how they beyng but on ly vi. M. slewe an C. & xx. M. thow y helpe y was geuen them from heauen, wherby they also had receaued many benefites.

Thow these wordes y mē toke good herres vnto thē, ready to dye for the lawe & the

1. Mac. 1. c

1. Mac. 5. b

Deut. 10. a
2. Pt. 2. c

Iere. 17. b
Psal. 19. b

4. Re. 19 g
Esa. 37. f
1. Mac. 7. c

The ii. booke of the Machabees.

countre. So he set vpon euery cōpany a captainne, one of his owne brethren: Simon, Joseph and Ionathas: geuyng eche one xx. C. men, he caused Esdras also to reade the holy booke vnto them, and to geue them a token of the helpe of God.



Then he himself beinge captaine in & fore
front of the battayll, buckled with Nicanor
And God was there helpe, in so moch that
they slewe aboute ix. M. mē & compelled & mo
re parte of Nicanors hoost to fle, they were
so wounded and feable. Thus they toke the
money from these that came to bye the, and
folowed vpon them on euery syde. But whē
the tyme came vpon them, they returned,
for it was the Sabbath, and therfore they
folowed nemoire vpon them. So they toke
their weapens and spoyles & kepte the Sab
bath, geuyng thanks vnto the L O R D E,
which had deliuered them that daye, and
shewed them his mercy. After the Sabbath
they distributed the spoyles to the sicke, to &
fatherlesse, and to wyddowes, and the resi
due had they them selues with theirs. Whē
this was done, and they all had made a ge
nerall prayer: they besought the mercifull
LORDE to be at one with his seruantes.

Num. 31. d
1. Re. 30. e
Deu. 20. b

Of those also that were with Timotheus
and Bachides, which fought agaynst them,
they slewe xx. M. wanne hie and stronge hol
des, and deuised moe spoyles: euery geuyng
an equall porcion vnto & sicke, to & fatherles
to wyddowes & to aged persons. And when
they had diligently gathered their weapens
together, they layed them all in convenient
places, & the remnant of & spoyles brought
they to Jerusalem. They slewe Philarches
that wicked personne, which was with Ti
motheus, and had vexed many Jewes. And
when they helde the thankesgeuyng at Je
rusalem for the victory, they brient those that
had set fyre on the portes of the temple: na
mely Calisthenes, which was fled in to an
house: and so they gat a worthy rewarde for

The ix. Chap.

their wickednesse. As for that most vngra
cious Nicanor, which had brought a thou
sande marchantes, to bye the Jewes, he was
thorow & helpe of the LORDE brought dow
ne, euery of them whom he regarded not: in
so moch that he put of his glorious raymēt,
fled by see, and came alone to Antioche w
greate shame & dishonō, which he gat tho
row the destruccion of his hoost. Thus he &
promysed the Romaynes to paye the their
tribute, when he toke Jerusalem: beganne
now to saie planely, that God was & defen
der of the Jewes, & therfore not possible to
wounde them, because they folowed & lawes
which God had made.

The IX. Chapter.

At the same tyme came Antiochus a
gayne with dishonoure out of persis.
So: when he came to persopolis, and
vndertoke to robbe the temple and to subdue
the cite, the people ranne together and de
fended them selues, in so moch & he and his
were fayne to fle with shame. And so after
that flight, it happened, that Antiochus ca
me agayne with dishonoure. But when he
came to Egbathana, he gat knowlege what
was happened vnto Nicanor & Timotheus.
Now as he was auaucinge himself in his
wrath, he thought he was able to avenge
the iniury that was done to them, vpon the
Jewes: and therfore commaunded to ma
ke ready his charet, haistinge on his iourney
without ceassing: the iudgmēt of God pro
uokynge him, because he had spokē so proud
ly, that he wolde come to Jerusalem, and ma
ke it a graue of the Jewes. But the LORDE
God of Israel, that seith all thinges, smote
him with an invisible plage, which no man
coude heale.

2
1. Mac. 6. a

For as soone as he had spoken these wor
des, there came vpon him an horrible payne
of his bowels, & a sore gresse of the tharmes.
And & was but right: for he had martired
other mens bowels with dyuerse and straī
ge tormentes, howe be it he wolde in no wyse
ceasse from his malice. Yee he was yet the
prouder, and more malicious agaynst the
Jewes: But whyle he was commaunding
to make haist in the matter, it happened &
he fell downe violently from the charet, so &
it brused his body, & dyd him greate payne.

2. Par. 10. b

And so he that thought he might com
maunde & floudes of the see (so proude was
he beyonde the condiciō of man) and to weye
the hie mountaynes in a payre of scales,
was now brought downe to the grounde, &
caried vpon an horslytter, knowlegynge &

The ij. boke of the Machabees.

The x. Chap. Fo. lxxix.

Act. 11. d

manifest power of God vpon him: so that his wicked body of his was full of wormes, which in his payne fell quyet out of his flesh: In so moch his hoost was greued with the smell and styncke of him. Thus he that a litle afore thought he might reach to the starres of heauen, him might no man now abyde ner beare, for the vehemence of styncke.

C Therfore he beyng brought from his greate pryde, began for to come to knowlege of him self: for the punysshment of God warned him, and his payne increased euer more and more. And when he him self might not abyde his owne styncke, he sayde these wordes: It is reason to be obedient vnto God, and that a man desyre not to be like vnto him. This wicked personne prayed also vnto the **LORDE**, of whom he shulde haue obtained no mercy. And as for the cite that he came vnto so haistely, to bringe it downe to the grounde, and to make it a graue for deed men: now he desyrieth to deliuer it fre. And as touching the Jewes, whom he had iudged not worthy to be buried, but wolde haue cast them out for to be deuoured of the foules and wylde bestes, sayenge, that he wolde haue destroyed both olde and yonge: Now he promyssheth, to makethem like the citesyns of Athens. And where as he had spoyled the holy temple afore, now he maketh promyse to garnish it with greate giftes, to increase the holy ornātes, and of his owne rentes to beare the costes and charges belonging to the offerynges: yee and that he wolde also become a Jewe him self, to go thorow euery place of the world, and to preach the power of God.

D But when his paynes wolde not ceasse, (for the righteous iudgement of God was come vpon him) out of a very despayre he wrote vnto the Jewes a lettre of intercession, containing these wordes: The kynge and pryncce Antiochus wyssheth vnto the vertuous citesyns of the Jewes, moch health and good prosperite.

If ye and youre children fare well, and yf all thinges go after youre mynde: we geue greate thankes. In my sicknesse also do I remembre you louyngly: for as I came out of Persia, and was taken with sore disese: I thought it necessary to care for the common wealth. Neither despayre I in my self, but haue a good hope to escape this sicknes.

But considerynge that my father led an hoost some tyme in your hyer places, and shewed who shulde raigne after him, that (yf there

happened any controuersy, or any harde thinge were declared,) they in the londe might knowe their chiefe lord, and there shulde be no insurreccion: Agayne, when I ponde by myself, how that all your mightie men and neighbours rounde aboute, are layenge waite, and loke but for oportunitie to do harme: I haue ordered that my sonne Antiochus shall raigne after me, whom I oft commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto him as it followeth hereafter. Therfore I praye you and requyre you, to remembre the benefites that I haue done vnto you generally and in especiall. For I hope that he shall be of sober and louyng behauiour, and yf he folowe my deuyce, he shal be indifferent vnto you.

Thus that murtherer and blasphemour of **Dan. 8. c** God was sore smytte: and like as he had intreated other men, so he dyed a miserable death in a straunge countrey vpon a mountayne. And his body dyd Philippe (that went with him) cary awaye: which fearynge the sonne of Antiochus, wente into Egypte to Ptolomy Philometor.

The X. Chapter.

Achabeus now and his company (tho **1. Mac. 4. e.** row the helpe of the **LORDE**) wente ne the temple and the cite agayne, destroyed the altiers and chapels that the Zeith had buylded thorow the stretes: clen- **Exo. 10. d** sed the temple, made another altar of bricke stone, and after ij. yeares they offered sacrifices, set forth the incense, the lightes and shewe bied. When that was done, they fell downe flat vpon the grounde, and besought the **LORDE**, that they might come nomore into soch trouble: but yf they synned any more agaynst him, he him self to chasten them with mercy, and not to come in the hondes of those aleautes and blasphemous men.

Now vpon the same daye that the straungers polluted the temple, it happened that on the very same daye it was clenfed agayne: namely, the xxij. daye of the moneth called **Caslew**. They kepte viij. dayes in gladnesse, like as in the feast of the tabernacles: remembrynge that not longe afore, they helde the feast of the tabernacles vpon the mountaynes and in denes like bestes. And to the same token they bare grene bowes, braunches and palmes before him that had geuen them good fortune to clense his place. They agreed also together, and made a statute, that euery yeare those dayes shulde be solemnly kepte of all the people of the Jewes.

The ii. booke of the Machabees.

Now Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now wil we speake of Nicanor the sonne of that wicked Antiochus, how it happened with him: and so with few wordes to comprehend the aduersite that chaunced in y warres. When he had taken in the kyngdome, he made one Lysias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the realme. For promy that was called Macron, beyng a ruler for the Jewes (and specially, to syt in iudgment for soch wronge as was done vnto them) vnderooke to deale peaceably with them. For the which cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytoure (because he had left Cypers, that Philometor had committed vnto him: and because he departed from noble Antiochus, that he was come vnto) he poysoned himself, and dyed.



Now when Gorgias was gouernoure of the same places, he toke straungers and vnderooke oft tymes to warre with y Jewes. Moreover the Idumeans that helde the strong holdes, receaued those that were dryuen from Jerusalem, and toke in honde to warre also. But they that were with Machabeus, besought and prayed vnto the L O R D E, that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans, and wanne many places by strength: Soch as came agaynst them they slew, and kylled no lesse (of all together) then twentye thousande. Neuerthelesse some (no lesse then nyne thousande) were fled in to two stronge towres, hauynge all maner of ordinaunce to withstonde them.

Then Machabeus leauynge Symon, Josephus, Zachaus and those that were with them, (which were very many) wente to besege the, and to fight where most nede was. Now they that were with Symon beyng led with couetousnesse, were intreated for money, thorow certayne of those that

The x. Chap.



laye in the towers: toke lxx. M. drachmas, and let some of them escape. But when it was tolde Machabeus what had happened, he called y captaynes of the people together, accusynge those personnes, that they had solde the brethien for money, and let their enemies go. So he slewe those traytours, and immediately wente in honde with the ii. towers. And when they had ordred them selues manly with their weapens and hondes, they slewe in y two castles moche the twetic thousande.

Now Timotheus whom the Jewes had ouercome afore, gathered a multitude of straunge people, brought an hoost also of horsmen of the Asians, to wynne Jewry by strength. But when he drewe nye, Machabeus and they that were wth him fell to their prayer, sprenckled asshes vpon their heades, beyng gvyded wth haynie cloth aboute their loines, fel downe before y aulter, and besought the L O R D E that he wolde be mercifull to them, but an enemy vnto their enemies, and to take parte agaynst their aduersaries, accordinge as it is promised in the lawe. So after the prayer, they wente on further from the cite: and when they came nye the enemies, they prepared them selues agaynst them.



And by tymes in the mornynge at y breake of the daye, both the hoostes buckled together. The one parte had the L O R D E for their refuge, which is the geuer of prosperite, strength and victory. The other had a mā

1. Mac. 5. d
1. Mac. 8. c

2. Mac. 11. b

Deut. 28. a

Here 17
a. Par. 32

The ij. boke of the Machabees.

ly stomach, which is a captaigne of warre.

4. Reg. 6
2. Mac. 3. d
and 11. b

The battayll now beyng greete, there appeared vnto the enemies from heauen v. men, vpon horsback with bydels of golde, ledinge the Jewes, and two of them hauynge Machabeus betwixte them, & kepte him safe on euery syde wth their weapens, but shot dartes and lighteninges vpon the enemies. where thorow they were confounded with blindnesse and so sore afrayed, that they fell downe. There were slayne of fote mentwenty thousande and fyue hundreth, and sixe hundred horsmen. As for Timotheus him self, he fled vnto Gazar a very stronge holde, where Cereas was captaigne. But Machabeus and his company layed sege to it cherfully iij. dayes. Now they that were within, trustinge to the strength of the place, cursed & banned exceddingly, and made greate cryinge with wicked wordes. Neuerthelesse vpon the fift daye in the moynynge, xx. yongemen of Machabeus company, beyng set on fyre in their myndes because of the blasphemy: came manfully vnto the wall, and with bolde stomackes they and their other companions clymmed vp vpon the towres, vnder takinge to set fyre vpon the portes, & to burne those blasphemous personnes quyet. Two dayes were they destroyenge the castell, which when they founde Timotheus (that was crept in to a corner) they kyled him, and slewe Cereas his brother in like manner with Appollophanes. When this was done, they sunge psalmes, with prayses and thankesgeuynges vnto the LORDE, which had done so greate thinges for Israel, & geuen them the victory.

The XI. Chapter.

1oh. 2. b

Esa 36. b

Now longe after this, Lysias the kynges steward and a kynsman of his, (which had the gouernaunce of his matters,) toke sore displeasure for the thinges that had happened: and when he had gathered lxxx. M. men of fote with all the hoost of the horsmen, he came agaynst the Jewes, thinkynge to wyne the cite, to make it an habitacion for the heithen, and the temple wolde he haue to be an house of lute, like as the other goddes houses of the heithen are, & to sell & prestes office euery yere: Not consideringe the power of God, but was wylde in his mynde, trustinge in y^e multitude of fote mē, in thousandes of horsmē, and in his lxxx. Elephantes.

So he came into Jewry & then to Bethsura (a castell of defence lyenge in a narrow place, v. furlonges from Ierusalem) and wan-

The xi. Chap. Fo. lxxx.

ne it. Now when Machabeus and his company knew that the stronge holdes were taken, they fell to their prayers with wepyng and teares before the LORDE: and all the people in like maner besought him, that he wolde sende a good angell to deliuer Israel. Machabeus him self was the first that made him ready to the battayll, exortynge the other that were with him, to ioperde themselves and to helpe their brethre. And when they were goynge forth of Ierusalem together with a ready and wyllynge mynde, there appeared before them vpon horsbacke a man in whyte clothinge with harnesse of golde, shakinge his speare. Then they prayesed & LORDE all together, which had shewed them mercy, and were comforted in their myndes: in so much that they were ready, not only to fight with men, but with y^e most cruell beestes, yee and to runne thorow walles of yron.

2. Ma 10. e

2. Mac. 3. d



Thus they wente on wyllingly hauynge an helper from heauē, and the LORDE mercifull vnto them. They fell mightely vpon their enemies like lyons, brought downe xj. M. fote men, xvj. C. horsmen, put all y^e ether to flight, many of them beyng wounded, and some gat away naked. Yee Lysias him self was fayne to fle shamefully, and so to escape. Neuerthelesse the man was not without vnderstandinge, but considered by him self that his power was mynished, and pondered how y^e Jewes beyng defended by the helpe of Allmyghty God, were net able to be ouercome: wherfore he sent them worde, and promised, that he wolde consente to all thinges which were reasonable, and to make the kynge their frede. To the which prayer of Lysias Machabeus agreed, setynge in all thinges the comon wealch: and what so euer Machabeus wrote vnto Lysias concerninge the Jewes, the kynge graunted it. For there were lettres writte vnto y^e Jewes from Lysias conceynynge these wordes:

W ij

The ij. booke of the Nachabees.

D Lysias sendeth gretinge to the people of the Jewes. Iohn and Absalon which were sent from you, delyuered me wrytinges, and requyied me to fulfill the thinges concernynge their earande. Therfore loke what might be graunted, I certified & kynge therof: and what so ever was conuenient, I agreed thereto. If ye now wyll be faithfull in the matters, I shal endeuor my self hereafter also to do you good. As concernynge other thinges by enery article therof: I haue committed them to youre messaungers, and to those whom I sent vnto you, to comon with you of the same, fare ye well. In the hūdrēth and xlvij. yere, the xxij. daye of the moneth Dioscorinthino.

a.Ma. 9. b Now the kynge's lettre conteyned these wordes: Kynge Antiochus sendeth gretinge vnto his brother Lysias. For so moch as oure father is now deed, oure wyll is, that they which are in oure realme, lyue without eny insurreccion, and every man to be diligent in his owne matters. We vnderstonde also, that the Jewes wolde not consent to oure father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they requyre of vs also, to let them remayne still by their owne lawes.

E Wherfore oure minde is, that this people shalbe in rest: we haue concluded and determined also, to restore them their temple agayne, that they maye lyue acordynge to the vse & custome of their forefathers. Thou shalt do vs a pleasure therfore, if thou sende vnto them & agre with them: that when they are certified of oure mynde, they maye be of good chere, and loke to their owne wealth.

And this was the lettre, that the kynge wrote vnto the Jewes: Kynge Antiochus sendeth gretinge vnto the counsell and the other people of the Jewes. If ye fare well, we haue oure desyre: as for vs, we are in good health. Menelaus came and tolde vs, how & youre desyre was to come downe to youre people, which are with vs.

S Wherfore those that wyll come, we geue them fre lyberte, vnto the xxx. daye of the moneth of Aprill, that they maye vse & meates of the Jewes and their owne lawes, like as afore: and none of them by eny maner of wayes to haue harme, for thinges done in ignorance. Menelaus whom we haue sent vnto you, shal comon with you at large, fare ye well. In the Cxlvij. yere, the xv. daye of the moneth of Aprill.

The Romaynes also sent a lettre, contey-

The xij. Chap.

nyng these wordes: Quintus Metellus & Titus Manlius embassatours of the Romaynes, sende gretinge vnto the people of the Jewes. Loke what Lysias the kynge's kynsman hath graunted you, we graunte you the same also. But as concernynge the thinges which he referred vnto the kynge, sende hither some with speede: and pōdre the matter diligently amonge youre selues, that we maye cast & best to youre profite, for we must departe now vnto Antioche. And therfore wryte shortly agayne, that we maye knowe youre mynde. Fare well. In the hūdrēth xlvij. yere, & xv. daye of the moneth of Aprill.

The XII. Chapter.

When these covenantes were made, Lysias wente vnto the kynge, and y Jewes tyled their grounde. But Timotheus, Appollonius the sonne of Gemi, Jerome and Demophon & proude, Licanoi & caprayne of Cypers, and they that laye in those places: wolde not let them lyue in rest and peace. They of Joppa also dyd euen soch a shamefull dede: They prayed & Jewes that dwelt amōge them, to go with their wyues and childien in to the shippes which they had prepared, & dyd with them, as though they had ought them no euell wyll. For so moch then as there was gone forth a generall proclamaciō thorow y cite because of peace, they consented thereto, and suspecte nothynge: but when they were gone forth in to the depe, they drowned no lesse then ij. C. of them.

B Whē Judas knew of this cruelte shewed vnto his people, he commaunded those that were with him to make them ready, exortynge them to call vpon God the righte iudge: wōte forth agaynst those murtherers of his brethē, set fyre in y haven by night, brent vp y shippes, and those that escaped from the fyre, he slewe with the swearde. And when he had done this, he departed as though he wolde come agayne, and rote out all them of Joppa. But when he had gotte worde that the Jamnites were mynded to do in like maner vnto y Jewes which dwelt amonge them, he came vpon the Jamnites by night, and set fyre in the haven with the shippes: so that the light of the fyre was seene at Jerusalem, vpon a ij. C. & xl. furlonges.

Now when they were gone from thence ij. furlonges, in their iourney towarde Timotheus: v. thousande men of fote and v. hūdrēth horsmen of the Arabians fought

The ij. boke of the Machabees. The xij. Chap. Fo. lxxxi.



with him. So when the batell was earnest, and prospered with Judas thorow the helpe of God: y residue of the Arabians beyng overcome, besought Judas to be at one with them, and promised to geue him certayne pastures, & to do him good in oher thinges. Judas thynkyng that they shulde indeede be profitable concernyng many thynges, promised them peace: wherupon they shoke hondes, and so they departed to their tentes. Judas wente also vnto a cite, which was very fast keppe w brydges, fensed rounde aboute with walles, & dyuerse kyndes of people dwellinge therin, called Caspin.



C They that were within it, put soch trust in the strength of the walles, & in their store of vytales: that they were the slacker in their doynges, cursinge and reuylinge Judas with blasphemies, and speakyng soch wordes as it becommeth not. But Machabeus callyng vpon the greate pryncce of y worlde (which without eny battayll rammes or ordinaunce of warre, byd cast downe the walles of Jericho, in the tyme of Josue) fell manfully vpon the walles, toke the cite, and (thorow the helpe of the LORDE) made an exceedinge greate slaughter: In so moch that a lake of ij. furlonges brode which laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence vij. C. and L. furlonges, and came to Taraca vnto

y Jewes that are called Tubianei. But as for Timotheus, they coude not get him there: for (not one matter dispatched, he was departed from thence, and had lefte certayne men in a very stronge holde. But Dositheus and Sosipater which were captaynes with Machabeus, slewe those y Timotheus had lefte in the house of defence, euen x. M. men. And Machabeus prepared him with y. vi. M. men y were aboute him, set them in ordre by companies, and wente forth agaynst Timotheus, which had with him an C. and xx. M. men of fote, ij. M. and v. C. horsmen.

When Timotheus had knowlege of Judas commynge, he sent the women, children and the other baggage vnto a castell called Carnion. (For it coude not be wonne, & was harde to come vnto, the wayes of the same places were so narrow) and when Judas company came first in sight, the enemies were smytten with feare, thorow the presence of God, which seyth all thinges: In so moch y they sleynge one here, another there, were rather discomfited of their owne peple, & wounded w the strokes of their owne sweardes. Judas also was very earnest in folowynge vpon them and punysshinge those vngodly, and slewe xxx. M. men of them. Timotheus also himself fell in to the hondes of Dositheus & Sosipater, whom he besought with many prayers, to let him go with his life: because he had many of the Jewes fathers and brethien in preson, which (yf they put him to death) might be disapoynted. So when he had promised faithfully to deliuer them agayne acordyng to the condicion made, they let him go without harme. for the health of y brethien. And when Judas had slayne xxv. M. he wente from Carnion.

Now after y he had chased awaye and slayne his enemies, he remoued the hoost towarde Ephrona stronge cite, wherindwelt many dyuerse people of the Zeithen, and y stronge yonge men keppe the walles, defendinge the mightely. In this cite was moch ordinaunce, and prouysion of darteres. But when Judas and his company had called vpon Almighty God, (which w his power breaketh the strength of the enemies) they wanne the cite, and slew xxv. M. of them y were within. From thence wente they to the cite of the Scythians, which lieth vj. C. furlonges from Jerusalem. But when y Jewes which were in the cite testified, that the cite syns dealte louyngly with them, yee and intreated them kyndly in y tyme of their aduersite, Judas and his company gaue them

Iudit. 7. f.
1. Rc. 14. c
2. Pa. 10. d

1. Mac. 5. c

1. Ma. 10. c

Iosu. 6. c

The ij. booke of the Machabees.

thankes, desiringe them to be frendly still vnto them: and so they came to Jerusalem the hye feast of the weekes beyng at hande. And after the feast they were forth agaynst Gorgias the gouernoure of Idumea, with iij. M. men of fote and iij. C. horsmen. Which when they met together, it chaunced a few of the Jewes to be slayne.

S And Desithens one of the Bachenors a mighty horsman toke helde of Gorgias, and wolde haue take him quyte. But an horsman of Thracia fell vpon him, and smote of his arme, so that Gorgias escaped and fled in to Moresa. When they now that were of Gorgias syde, had fought longe and were weary: Judas called vpon the LORDE that he wolde be their helper, and captayne of the felde: and with that, he beganne with a manly voyce to take vp a songe of prayse, and a crye: In so moch that he made the enemies afrayed, and Gorgias men of warre to take their flight. So Judas gathered his hoost, and came in to the cite of Abdolla. And when the seventh daye came vpon them, they clenfed them selues (as the custome was) and kepte the Sabbath in the same place. And vpon the daye folowing, Judas and his company came to take vp the bodies of them that were slayne, and to bury them in the fathers graues. Now vnder the cotes of certayne Jewes which were slayne, they founde Jewels that they had taken out of the temple and from the Idols of the Iannicers: which thinge is forbidden the Jewes by the lawe. Then every man sawe that this was the cause, wherefore they were slayne.

2. Ma. 12. b
Deut. 7. c
Iosu. 7. a

Some
reade:
twelve
thousan
de.

G And so every man gave thankes vnto the LORDE for his righteous iudgment, which had opened the thinge that was hid. They fell downe also vnto their prayers, and besought God, that the fauour which was made, might be put out of remembraunce. Besides that, Judas exorted the people earnestly, to kepe them selues from such synne: for so moch as they sawe before their eyes, that these men were slayne for the same offence. So he gathered of every one a certayne, in so moch that he brought together two thousande drachmas of syluer, which he sent vnto Jerusalem, that there might a sacrifice be offered for the mysdede. In the which place he dyd well and right: for he had some consideration and ponderinge of his life after this tyme. For yf he had not thought that they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make any vow or sacrifice, for that they were deed. But for so moch as he sawe,

The xiiij. Chap.

that they which dye in the fauour and belene of God, are in good rest and ioye, he thought it to be good and honorable for a reconcylinge, to do the same for those which were slayne, that the offence might be forgiven.

The XIII. Chapter.

In the Cxliij. yere gat Judas knowlege, that Antiochus Eupator was comynge with a greates power in to Jewry, and Lysias the steward and ruler of his matters with him: hauynge an C. and x. M. men of fote, v. M. horsmen, xxiij. Elephantes, and iij. C. charrettes. Menelaus also ioyned himself with them (but with greates disceate) and spake fayre to the kynge, not for any good of the countrey, but because he thought to haue bene made some greates man of auctorite. But the kynge of kynges moued Antiochus mynde agaynst this vngodly personne, and Lysias infourmed the kynge, that this Menelaus was the cause of all myschefe: so that the kynge commaunded to take him, and (as the manner of them is) to put him vnto death in the same place.

1. Mac. 6. d

2. Mac. 4. e

There was also in the same place a tower of L. cubites hye, heaped with asshes: but aboue it was so made, that men might loke downe on euery syde. Where in to the kynge commaunded that shamefull person to be cast amonge the asshes, as one that was cause of all vnglaciusnesse. And reason it was, that he vnthrift shulde dye such a death, and not to be buried: for he had done moch myschefe vnto the altar of God (whose fyre and asshes were holy) therefore was it right, that he himself also shulde be destroyed with asshes.

B

But the kynge was woode in his mynde, and came to shewe himself more cruell vnto the Jewes, then his father was. Which when Judas perceaued, he commaunded the people to call vpon the LORDE night and daye: that he wolde new helpe them also, like as he had done allwaye: (for they were afrayed to be put from their lawe, from their naturall countrey and from the holy temple) and not to suffre the people (which a litle whyle afore beganne to recouer) to be subdued agayne of the blasphemous nacions.

1. Mac. 10. e

So when they had done this together, and besought the LORDE for mercy, with wepyng and fastinge thre dayes longe, flat vpon the grounde: Judas exorted them, to make them selues ready. But he and the elders together deuysed, to go forth first with their people, afore the kynge brought his hoost in to Jewry, and afore he beseged the

The .ii. boke of the Machabees.

The xiiij. Chap. Fo. lxxxij.

The XIII. Chapter.

cite, & so to committe the matter vnto God. Wherfore he ascribed the power of all thinges vnto God the maker of $\mathfrak{z}$ worlde, exortinge his people to fight manfully, (yee euen vnto death) for $\mathfrak{z}$ lawes, the temple, $\mathfrak{z}$ cite, their owne natyue countre, & to defende $\mathfrak{z}$ citesyns: & set his hoost before Modin. He gaue them also $\mathfrak{z}$ were wth him, a token of $\mathfrak{z}$ victory of God, chosinge out the manlyest yonge men, wente by night in to the Kynges panyllion, slewe of the hoost xiiij. M. men, and the greatest Elephantes, with those that sat vpon them.

1. Mac. 6. f

D Thus when they had brought a greate feare & rumo^r amonge $\mathfrak{z}$ tentes of their enemies, and all thinges wente prosperously wth them, they departed in the breake of $\mathfrak{z}$ daye, God beyng their helper & defender. Now when the Kyng perceaued the manlynesse of the Jewes, he wente aboute to take the strange places by craft, & remoued his hoost vnto Bethsura, which was a wel kepte house of defence of the Jewes: but they were chased awaye, hurte and discomfited. And Judas sent vnto them that were in it, soch thinges as were necessary. In the Jewes hoost also there was one Rhodocus, which tolde the enemies their secretes: but they sought him out, and when they had gotten him, they put him in prison. After this dyd the Kyng comon with them that were in Bethsura, toke truce with them, departed, and stroke a battayll with Judas, which ouercame him.

2. Mac. 11. a

E But when he vnderstode, that Philippe (whom he had left to be ouerseer of his busynesses at Antioche) begane to rebell agaynst him, he was astonied in his mynde: so that he yelded himself to the Jewes, and made them an ooth, to do what so euer they thought right. Now when he was reconcyled with them, he offred, made moch of the temple, gaue greate gyftes vnto it, embraced Machabeus, makynge him captaigne and gouernoure from Prolomais vnto Gerrenes.

Nevertheless when he came to Prolomais, the people of the cite were not content with that bonde of frendshipe: for they were afrayed, that he wolde breake the couenaunt. Then wente Lysias vp into the seate, and enfourmed the people, shewed the cause why, and pacified them. So he came agayne to Antioche. This is now the matter concernynge $\mathfrak{z}$ Kynges iourney, and his returne.

After this yeares was Judas insourmed, how that Demetrius the sonne of Seleucus was come vp with a greate power and shippes, thorow the haue of Tripolis (to take certayne commodious places and countrees) agaynst Antiochus and his captaigne Lysias. Now Alcimus (which had bene hye prest, and wilfully defyled himself, in the tyme of the myrtinge) seyng, that by no meanes he coude be helped, ner haue eny more inuauce to the altare: he came to Kyng Demetrius in the hundieth and one and fiftie yeare, presentinge vnto him a crowne of golde, a palme and an olyue tre: which (as men thought) belonged to the temple, and that daye he helde his tonge.

But when he had gotten oportunitie for his madnesse, Demetrius called him to counsell, and asked him, what thinges or counsels the Jewes leaned vnto? He answered: The Jewes that be called Assidei (whose captaigne is Judas Machabeus) maynteyne warres, make insurreccions, and wyl not let the realme be in peace.

For I beyng depriued of my fathers honoure (I meane the hye presthode) am come hither: partly because I was faithfull vnto the Kyng, and partly because I sought the profit of the citesyns. And why? all oure people (thorow the wickednesse of them) are not a litle troubled. Wherfore I beseeke the (o Kyng) conside all these thinges diligently, and then make some prouision for the londe and the people, acordinge to the kyndnesse that thou hast offred vnto them. For as longe as Judas hath the vpper hande, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also hauynge euell will at Judas, set the Kyng Demetrius on fyre agaynst him. Which immediatly sent Nicanor (ruler of $\mathfrak{z}$ elephantes) a captaigne, in to Jewry: commaunding him, to take Judas himself alyue, but to slaye them that were with him, and to make Alcimus hye prest of the temple.

Then the Zeithen which fled out of Jewry from Judas, came to Nicanor by flockes, thinkynge the harme and decaye of the Jewes to be their welfare. Now whē the Jewes herde of Nicanors commynge, & the gatherynge together of $\mathfrak{z}$ Zeithen: they spreckled them selues wth earth, and besonghe

2. Ma. 10. a

The ij. booke of the Machabees.

him (which made them his people, and ever defended his owne porcion with euident to kens) that he wolde preserue them still. So at the commaundement of the capayne, they remoued from thence, and came to a towne called Dessasan. And Symon Judas brother fell in honde with Nicanor, but thorow the sodane commynge of the enemies, he was a frayd.

Neuertheles Nicanor hearinge the manlynes of them that were with Judas, and 3 bolde stomackes that they had to fight for their naturall countre, durst not proue the matter with bloudsheddinge. Wherfore he sent possidonius, Theodocius 2 Mathias before, to geue and to take peace. So when they had taken longe aduysment there vpon, and the capayne shewed it vnto the multitude: they were agreed in one mynde, to haue peace. And they appoynted a daye to syt vpon these matters quyetly amonge them selues, 3 stoles also were brought and set forth. Neuerthelesse Judas comaunded certaine men of armes to waite in conuenient places, lest there shulde sodenly aryse any euell thorow the enemies. And so they commoned reasonably together.

D Nicanor, whyle he abode at Jerusalem, ordred himself not vnreasonably, but sent awaye the people that were gathered together. He loued Judas euer with his hert, and fauoured him. He prayed him also to take a wyfe, and to brynge forth children. So he married, lyued in rest, and they led a comon life. But Alcimus perceauynge the loue that was betwixte them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in honde, and ordeined Judas (an enemy of the realme) to be the kynges successoure. Then the kinge was sore displeased, and thorow the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayenge: that he was very angrie for the frendshipe and agreement, which he had made with Machabeus. Neuertheles he commaunded him in all the haist, that he shulde take Machabeus prisoner, and sende him to Antioche.

E Which lettres when Nicanor had seene, he was at his wittes ende, and sore grieved, that he shulde breake the thinges, wherein they had agreed: specially, seyng Machabeus was the man, that neuer dyd him harme. But because he might not withston

The xiiij. Chap.

de the kyng, he sought oportunitie to fulfil his commaundement. Notwithstandinge when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he increated him more roughly then he was wonte, he perceaued that such vntyndnes came not of good, and therfore he gathered a few of his men, and withdrew himself fro Nicanor. Which when he knewe that Machabeus had manfully preuented him, he came in to the greate and most holy temple: and commaunded the prestes (which were doynge their vsuall offeringes) to deliuer him the man. And when they swaie that they coude not tell, where the mā was who he sought, he stretched out his honde, and made an ooth, sayenge: If ye wyll not deliuer me Judas capryue, I shall remove this temple of God in to the playne felde, I shal breake downe the autler, and consecrate this temple vnto Bachus. After these wordes he departed.

1. Mac. 7. c

Then the prestes liſt vp their hondes toward heauen, and besought him that was euer the defender of their people, sayenge: Thou o L O R D E of all, which hast nede of nothinge, woldest that the temple of thy habitation shulde be amonge vs. Therfore now (o most holy L O R D E) kepe this house euer vndefyled, which lately was censed. Now was there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a louer of the whole cite, and a man of good reporte: which for the kynde hert that he bare vnto the people, was called a father of 3 Jewes. This man oft tymes (when the Jewes were mynded to kepe them selues vndefyled) defended and deliuered them, beyng content stedfastly to spende his body and his life for his people.

1. Mac. 4. c
2. Mac. 10. 2

G So Nicanor wylling to declare the hate, that he bare to the Jewes, sent fyue hundred men to take him: for he thought, yf he gat him, he shulde brynge the Jewes in grea te decaye. Now when the people beganne to rushe in at his house, to breake the doies, and to set fyre on it: he beyng now taken, wolde haue defended himself with his swearde: chosinge rather to dye manfully, then to yelde himselfe to those wicked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelte.

Notwithstandynge what tyme as he myssed of his stroke for haist, and the multitude fell in violently betwixte the doies: he rane boldly to 3 wall, 2 cast himself downe

manfully amonge the heape of them, which gaue soone place to his fall, so that he fell vpon his bely. Nevertheless w^hyle there was yet breath within him, he was kyndled in his mynde: and w^hyle his bloude gushyd out exceedingly (for he was very sore wounded) he ranne thorow the myddest of y^e people, and gat him to the toppe of a rocke. So when his bloude was now gone, he toke out his owne bowels with both his handes, and threw them vpon the people: callinge vpon the LORDE of life and spiete, to rewarde him this agayne, and so he dyed.

The XV. Chapter.

A Now when Nicanor knewe that Judas was in the countre of Samaria, he thought with all his power to strike a felde with him vpon a Sabbath daye. Nevertheless the Jewes that were compelled to go with him, sayed: O do not so cruelly and vnkynndly, but halowe y^e Sabbath daye, and worshipe him that seyth all thinges. For all this, yet sayed the vngacious personne: Is there a mightie one in heauen, that commaunded the Sabbath daye to be kepte? And when they sayde: yee the lyvinge God, the mightie LORDE in heauen commaunded the seventh daye to be kepte, he sayde: And I am mightie vpon earth, to commaunde them for to arme them selues, and to perforce the kynge's busynesse. Notwithstandinge he might not haue his purpose.

B Nicanor had denyed with greate pryde to ouercome Judas, and to brynge awaye y^e victory. But Machabeus had euer a fast confidence and a perfecte hope in God that he wolde helpe him, and exorted his people, not to be afrayed at the commynge of the heithen: but allwaye to remembre the helpe that had bene shewed vnto them from heauen, yee and to be sure now also, y^e Almightie God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, puttinge them in remembraunce of the battayls, that they had stricken afore, and made them to be of a good corage.

So when their hartes were plucte vp, he shewed them also the disceatfulnesse of the heithen, and how they wolde kepe no covenante ner ooth. Thus he weapened the not with the armour of shylde and speare, but with wholsome wordes and exortacions. He shewed them a dreame also, wherthorow he made them all glad, which was this: He thought that he sawe Onias (which had be-

ne hys prest, a vertuous and leuynge man, sad, and of honest conuersacion, well spoken, and one that had bene exercised in godlynes fro a childe) holdinge vp his hēdes toward heauen, and prayenge for his people. After this there appeared vnto him another mā, which was aged, honorable and glorious. And Omas sayde: This is a louer of the brethren, and of the people of Israel. This is he that prayeth much for the people, and for all the holy cite: Jeremy the prophet of God. He thought also y^e Jeremy helde out his right hōde, and gaue him (namely vnto Judas) a swerde of golde, sayenge: Take this holy swerde, a giste from God, wherewith thou shalt smyte downe the enemies of the people of Israel.

And so they were wel comforted therow the wordes of Judas, and toke corage vnto the, so that the yonge men were determed in their myndes to fight, and to byde styfly at it: In so much that in the thinges which they toke in honde, their boldnesse shewed the same, because the holy cite and the temple were in parell: for the which they toke more care, then for their wyues, children, brethren and kynnsfolkes. Agayne, they that were in the cite, were most carefull for those which were to fight. Now when they were all in a hope that the iudgment of the matter was at hōde, and the enemies drew nye, the hoost beynge set in aray, the Elephantes and horsmen every one stondinge in his place: Machabeus considered the commynge of the multitude, the ordinaunce of dyverse weapens, the cruelnesse of the beestes, and hilde vp his handes toward heauen, callinge vpon the LORDE that doth wonders, which geueth not the victory after the multitude of weapens and power of the hoost (but to them that please him) accordinge to his owne will. Therfore in his prayer he sayde these wordes:

O LORDE, thou that diddest sende thine angell in the tyme of Ezechias kynge of Iuda, and in the hoost of Sennacherib slewest an hundred and fyue and seure score thousande: sende now also thy good angell before vs (O LORDE of heauens) in the fearfulnessse and drede of thy mightie arme, that they which come agaynst thy holy people to blaspheme them, maye be afrayed. And so he made an ende of his wordes. Then Nicanor and they that were with him, drew nye with shawmes and songes: but Judas and his company with prayer and callinge vpon God.

1. Mac. 7. d

2. Re. 20. c

Exo. 20. b

2. Pa. 14. c
Iudic. 7. b4. Reg.
19. 8
Esa. 37. f
1. Mac. 7. e
2. Ma. 8. d

The ij. boke of the Machabees.



With their hondes they smote, but with their hertes they prayed vnto the LORDE, and slewe no lesse then xxxv. M. mē: For thorough the present helpe of God they were gloriously comforted.

Now when they left of, and were turning agayne with ioye, they vnderstode that Nicanor himself was slayne with the other. Then they gave a greate shoute and a crie, prayeing the almighty LORDE with a loude voyce. And Judas (which was ever ready to spende his body and life for his citsyns) commaunded to smyte of Nicanors heade, with his arme and honde, and to be brought to Jerusalem. When he came there, he called all the people, and the prestes at the aulter with those that were in the castell, and shewed them Nicanors heade, and his wicked honde, which he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of that vngodly Nicanor to be cut in litle peces, and to be cast to the foules, and the cruell mans honde to

The xv. Chap.

be hanged vp before the temple.

So euery man gaue thankes vnto the LORDE, sayinge: blessed be he, that hath kepte his place vndefyled.



As for Nicanors heade, he hanged it vp vpon the hye castell, for an euident and playne token of the helpe of God. And so they agreed all together, to kepe that daye holy: namely the xij. daye of the moneth Adar, which in Syriaks language is called the nexte daye before Mardocheus daye. Thus was

Nicanor slayne, and from that tyme forth the Jewes had the cite in possession:

And here wil I
now make
an ende.

The ende of the seconde boke of
the Machabees.

